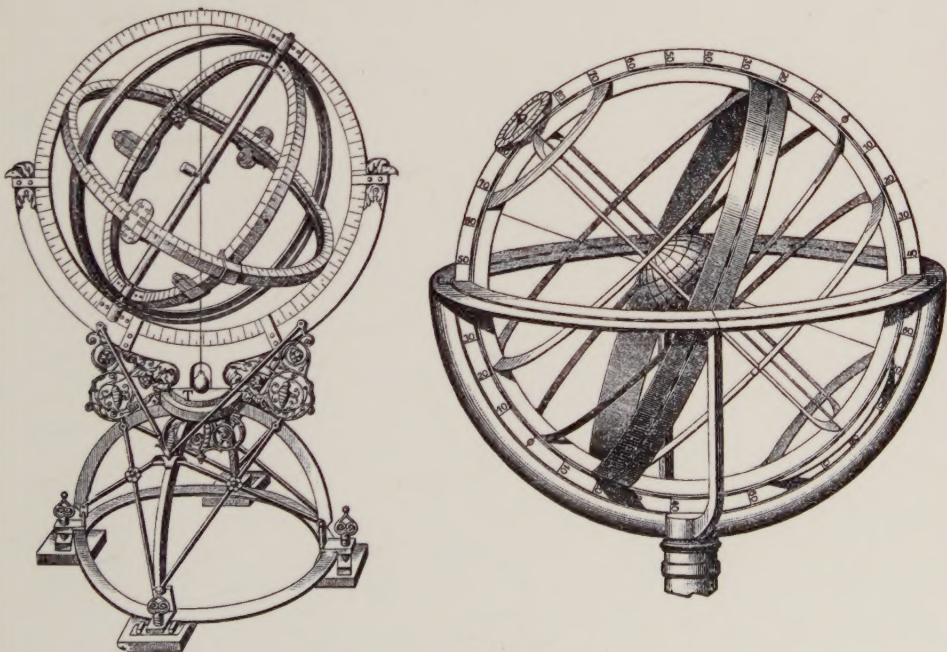



History and Geography

Travels into Muscovy, Persia, and part of the East-Indies. Containing, an accurate description of whatever is most remarkable in those countries. And embelished with above 320 copper plates, In two volumes. Volume 1 of 2

Cornelis de Bruyn





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Bruyn, Cornelis de

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Law and Reference

This collection reveals the history of English common law and Empire law in a vastly changing world of British expansion. Dominating the legal field is the *Commentaries of the Law of England* by Sir William Blackstone, which first appeared in 1765. Reference works such as almanacs and catalogues continue to educate us by revealing the day-to-day workings of society.

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The eighteenth-century fascination with Greek and Roman antiquity followed the systematic excavation of the ruins at Pompeii and Herculaneum in southern Italy; and after 1750 a neoclassical style dominated all artistic fields. The titles here trace developments in mostly English-language works on painting, sculpture, architecture, music, theater, and other disciplines. Instructional works on musical instruments, catalogs of art objects, comic operas, and more are also included.



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TRAVELS INTO MUSCOVY, PERSIA,

And PART of the
EAST-INDIES.

CONTAINING,

An Accurate DESCRIPTION of whatever is most
remarkable in those COUNTRIES.

AND EMBELISHED

With above 320 Copper Plates, representing the finest Prospects, and most considerable Cities in those Parts; the different Habits of the People; the singular and extraordinary Birds, Fishes, and Plants which are there to be found: As likewise the Antiquities of those Countries, and particularly the noble Ruins of the famous Palace of PERSEPOLIS, called *Chelminar* by the *Persians*. The whole being delineated on the Spot, from the respective Objects.

To which is added,

An Account of the Journey of Mr *ISBRANTS*, Ambassador from *Muscovy*, through *Russia* and *Tartary*, to *China*, together with Remarks on the Travels of Sir *John Chardin*, and Mr *Kempfer*, and a Letter written to the AUTHOR on that Subject

In Two VOLUMES.

By M *CORNELIUS LE BRUYN*.

Translated from the Original *FRENCH*.

VOL. I.

LONDON

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S HARDING D BROWNE, A MILLAR, J SHUCKBURGH, and T OSBORNE.

M DCC XXXVII



*Orbit Idumei, clarus tepidique Canope
 Hesper. Appellat non lesu artus hunc.
 Rex totus hic ille est quem quæ sua sæcula norunt,
 Ingenio melius pietus ab ipse suo est*

Johann Bruckmann

A U T H O R ' s P R E F A C E .

I *HAVE* no intention to pre-engage the Reader's Approbation of these Travels, by a studied Preface; and think it sufficient to declare, that nothing will be found here, but what I have seen with my own Eyes, and have examined with the utmost Attention and Care; without introducing any Particulars that have been published by other Travellers, on the same Subject, unless it be to point out their Errors, by those Remarks which are inserted at the close of this Work, with relation to the celebrated Ruins of the ancient Palace of Persepolis. I, however, have been careful not to derogate in the least from the personal Merit and Judgment of those illustrious Travellers in every other respect; but it will be evident that they have omitted many remarkable things, and misrepresented others, either through Negligence, or for want of Skill in designing; or, lastly, because they did not continue long enough upon the Spot, to consider those stately Antiquities in a sufficient manner.

I must observe, with respect to Russia, that the Baron Herberstein, together with Olearius, and the Earl of Carlisle, Ambassador from England at the Court of Muscovy, as likewise Allison, and several others, have published very entertaining Accounts of that Country, they yet have not afforded the curious all the Satisfaction they require; because the Authors were not permitted to draw the least Sketch of the Places and fine Antiquities which are to be found in those Parts. I am the first Stranger who ever obtained that Privilege from his Czarian Majesty; and I flatter my self that I have spared no Pains to improve that Favour to the best Advantage. This will be evident from the Plans I have drawn of the principal Cities of that Empire, as likewise of its Buildings, and the finest Prospects in its Provinces; to all which I have added the Habits, Manners, and Customs of the various People who live under the Government of that potent Monarch. I have likewise related the great Changes and Improvements which have been made by that Prince, together with a number of other Particulars that never came to the Knowledge of those who have written before me.

THE AUTHOR'S PREFACE.

I might say much the same of Persia, and the august Ruins of the ancient Palace of Persepolis, of which several Travellers have published Descriptions, without a due Examination of what they saw. For which reason their Accounts have more the Air of a Romance, than of any Reality, or compleat Knowledge of those fine Antiquities, which is not to be obtained without Pains and a peculiar Application of Thought; and when these are wanting an Author must inevitably fall into Errors, and lead others into the same. Pietro della Valle, and Don Garcias de Silva de Figueroa, Ambassador from Spain at the Court of Abas I. King of Persia, are the first who have treated of these famous Ruins with any Solidity. And yet it evidently appears, by the Relation the former has given of his Travels, and by the Account which the latter has published of his Embassy, that neither of them continued long enough at Chelminar, to examine and trace out all the Antiquities and Curiosities of that Place, with the Circumspection that was requisite, and therefore we need not be surpris'd, if they express themselves in a superficial manner, and sometimes at random, on that Subject. It appears, however, by the Remarks of the learned Isaac Vossius on Pomponius Mela, that he intended to make use of the Relation published by Don Garcias de Silva, and likewise of the Writings of the Ancients, in order to discover what conformity may be found, between the ancient Palace of Persepolis, and the Ruins of Chelminar, from their Descriptions of both, but he died before he could execute that Design.

I shall not enlarge on the Errors committed by these Authors, lest I should be taxed with an Inclination to recommend my self at their Expence, and to set off this Account of my Travels, by decrying those of others. Persons of Judgment and Taste will know what to determine concerning us, by comparing our several Performances, and therefore I shall only add, that the Authors from whom I differ, were not long enough upon the Spot, to be capable of making a just and accurate Description of those numerous and majestic Ruins; and they, perhaps, might want those Lights and Abilities, which alone can enable Persons to form a true Judgment of such things as these

As my only View, when I entered upon these Travels, was to be as sedulous as possible in my Survey of those noble Antiquities; all the Difficulties that oppos'd themselves in my way, together with the Dangers to which one must needs be obnoxious

THE AUTHOR'S PREFACE.

on such occasions, did but animate me the more. I may likewise declare, that I have been altogether industrious to afford the Public, and especially Persons of Taste, as much Satisfaction as is consistent with my small Abilities. To which I may add, that I have made it an indispensable Law to my self, not to deviate in any respect from the Truth, meerly to give an ornamental Air to this Work, in which there are no Facts but what are related with the strictest Veracity. Nor do I assume any Merit to my self, from the extraordinary Expences I have been at to embellish this Edition of my Travels, and facilitate the Comprehension of the Particulars they contain. The Reader may judge of my proceeding, by the Number and Beauty of the Plates distributed through the whole Work, and which are executed with all possible Justice and Accuracy. I can affirm too, that I have drawn with my own Hand, and immediately from the Life, all the Plates now presented to the Public, without having recourse to any ancient Authors who have described Persepolis and its Antiquities, and without adding or diminishing any one Particular. The Reader therefore may rest assured, that the whole is conformable to those Originals which are still to be found on the Spot.

I, however, am not so vain as to think my self infallible, and therefore had the Precaution to communicate my Work to such Persons as had a competent Judgment in whatever relates to Antiquity. My Plates and Descriptions were favoured with their Approbation, and they were pleased to think that I had placed in their full and proper Light, those Objects which had been shaded in Obscurity for the Space of two thousand Years. The same Persons, whose Modesty will not permit me to name them, have also been so good as to compare, at my request, the Plates exhibited in this Work, with those Descriptions of the ancient Palace of Persepolis, that are to be found in the Writings of Herodotus, Xenophon, Diodorus Siculus, and Strabo; and they have declared them to be conformable to the Relations of those celebrated Writers. This Circumstance afforded them so much Satisfaction, that they have given themselves the trouble to enrich my Work with several Remarks on those superb Ruins

It, however, is well known, that when an Author presents a Book to the Public, he exposes himself to the Censure of such as take pleasure in depreciating whatever is above their Capacity. I therefore thought my best method of imposing Silence on Persons of that turn, would be to strengthen my Situation,

4

by

THE AUTHOR'S PREFACE

by several Fragments of Stone, on which a variety of Figures and Characters are impressed, and particularly by one side of a Window, represented in Plate 137, and which is now to be seen in the Cabinet of Curiosities belonging to his serene Highness Anthony Ulrich, Duke of Brunswick-Lunenbourg; and likewise by the Figure exhibited in Plate 142. which Figure is now in the Possession of Mr. Witsen, Burgomaster of Amsterdam. I have the others in my own House.

I have added to this Work, for the Satisfaction of the Public, a Series of the Kings of Persia, who have governed that Empire, from the destruction of Persepolis, to the present time; together with the Origin of those Princes and the Order of their Succession.

I have been the less particular in the Affairs and Description of the Indies, because they are well known, and have been treated of by several before me. I, however, have related all that passed there in my time, together with those Particulars of which I was an Eye Witness, and this I have done with the same Sincerity and Exactness I observed, with respect to the other Countries through which I pass.

Upon the whole, I am not so vain and partial to my own Capacity, as to flatter my self that I shall please every Reader, but shall think my self sufficiently happy if I obtain the Approbation of competent Judges, and I shall not fail to improve any Opportunity they will afford me of rectifying any Errors that as yet may happen to have escaped my notice.



THE







A Tres-haut et tres-puissant Prince
PIERRE ALEXEWITZ
EMPEREUR de RUSSIE

Souverain d'une grande partie du
Globe terrestre depuis le Pôle Arctique
jusqu'à la Mer de Tartarie, depuis
celle du Japon et aux frontières de
la partie Septentrionale de la Chine
jusqu'à la Mer Caspienne de la
Mer Noire et proche de celles de
la Mer Baltique, au travers de
plusieurs autres Rois, Empires et Pro-
vinces Princes triomphant d'insuccès
par Everard Librantz Ides

NOUVELLE CARTE
DE
L'EMPIRE de RUSSIE

Dressée sur les meilleurs plans,
qui ont été parus, jusques à
présent et particulièrement
sur celui de M. le
Comte de Shouvalov
sur le Lieu et le Lieu
par Everard Librantz Ides









THE
TRAVELS
OF
CORNELIUS LE BRUYN.

By the way of MUSCOVY and PERSIA into the
EAST-INDIES, and to the coast of MALA-
BAR, the island of CEYLON, BATAVIA, BAN-
TAM, and other places.



CHAP. I.

*The Author's resolution His departure from the Hague, and
arrival at Archangel*

In
the



THINK I cannot better begin the account of these travels, than by returning thanks to God, who by his divine favor and protection has enabled me to go through them, as well as the former, in which I spent nineteen years with all the satisfaction imaginable

Upon my return to the *Hague*, I felt myself animated with a desire of
VOL. I.

paying a second visit to distant countries, that I might maturely consider the people and their manners, and to undertake a second voyage to the *East-Indies*, by the way of *Moscovy* and *Persia*. This design was very displeasing to my friends and relations, who remonstrated to me the consequences and inconveniences of such a project, but the violence of my inclination added to the success of my former enterprize, prevailed over all considerations
B
whatever.

whatever I reflected within my self, that I was much more advanced in years, and indued with greater experience than I had been before, and concluded I should be now better qualified to make observations and remarks and the care I had taken, upon my return, to consult with men of learning and curiosity, persuaded me I might possibly make discoveries of greater importance than I had been able to make in my former travels. Elated with these hopes, I carefully visited and examined several collections of rarities and learned how to keep all sorts of birds, beasts and fishes in spirits, and to prepare them to as to bring them home without decaying. I resolved also to paint after the life many productions of the sea, as well as flowers, plants, fruits and the like. But all this was by no means preparatory to the main design, my chief purpose was to search into the antiquities of the countries in my way, and thereto to add such reflections as might occur, to survey the religions, manners, customs, politics, government and dress, and whatever might be remarkable in practice at the births, marriages, and burials of the various nations who possess those distant countries. In a word, to examine into the soil and cities of the same with all the accuracy I could, that I might be able to make a faithful report concerning all these things upon my return home.

1701 I departed from the *Hague*, the place of my birth, upon the *twenty eighth of July* 1701, in order for *Amsterdam*, where I staid till the *thirtieth*, and at four in the afternoon, the next day, I reached the *Texel*, by the ordinary conveyance. I was there informed, that the *Oudenard*, a man of war, commanded by Captain *Roemer Vlask*, who was to convoy the *Russia* fleet, had weighed from thence at nine that morning, with five or six merchantmen bound for *Archangel*. The ship I was to go in, not being yet arrived, I went to meet her, and got on board

of her upon the *first of August*, at *1701* ten in the morning. She was a fine flyboat, called the *John Baptist*, had eight guns, and eighteen men, and was commanded by *Guard Buis* of *Suraam*. We tripped it with a west south west wind to get into the *Texel*, where we dropped anchor before it was noon. We weighed from thence upon the *second*, at nine in the morning, and by one in the afternoon we were out at sea, our pilot now left us, and I gave him some letters for my friends. We steered away north west and by north, till it was night, when we hauled more to the northward, and altered our course for north north west, and made nine or ten sail, some bound to *Holland*, and others to the eastward. At midnight a calm fell upon us, and continued till the morning of the *third* of this month. About noon a small breeze sprang up at west south west. Upon the *fourth*, at break of day, the wind freshened, and we steered away north and by west, the weather was very variable, and we saw several ships shaping different courses. Upon the *fifth*, the wind was at north, and north and by west, and we met with several ships, some of which were fishermen from *Greenland*, who acquainted us with what luck they had had that season. The same occurrence fell out the next day. Upon the *eighth*, the wind came about to the west, and it being very fine weather, we made a display of all our canvases. But the wind shifting about to the south, and south east, we stood away to the north eastward, and towards night had got up with the nearest islands of *Norway*, without knowing any thing of the matter, the weather was so thick and rainy. Upon the *ninth*, we were in 61 degrees of northern latitude, and the weather still continued thick. Wandring about thus in this sea, we saw a sort of large fish commonly called *hulm*, with a sharp pointed head. We afterwards saw of other sorts called *porshoppin*, these had large heads and swam about the ship,





1701 ship, ten times as big as a porpoise, as large as our boats, and proportionably broader than long, and nowhere to be found but in the northern seas. After several changes of the wind and weather, the sea being sometimes smooth and sometimes rough, it cleared up. Upon the *sixteenth*, about seven in the morning we made land, being the rocks or mountains that lie nearest on the northern coast, and in our maps, called *Loff*, they are indifferently high and separate from each other, as may be seen in the plate No 1

Mountains, on the north coast of Norway

When we had borrowed pretty near upon these hills, I drew the rest of the island, with the other points that stretch out, where I took notice of other smaller rocks which seemed to be joined to this same island, which was about two or three leagues distant from us. You may see it in No 2. We then proceeded quietly enough, with some ships we had fallen in with by chance, and from time to time we saw fishes of half the length of our ship, thick in proportion, and with prodigious heads. There are some of them said to be something like a starcase, as we were told by persons who had seen them dead. We there also saw a kind of birds not very different from our ducks, or divers, but they are smaller with a sharp bill, black above, and white beneath. This 17 August night and the next day being the *seventeenth*, we had a thick fog and rain. About eight a clock we fell in with a ship, who left *Hamburg* upon the thirtieth of *July*, and was bound to *Archangel*. The fog still continued and prevented us from seeing the land which was not far from us, but the heavens clearing up, we had sight of it. As we proceeded, we came into the latitude of 72 degrees 36 minutes north near the land of *Loppe*, and a high rocky mountain to the south east of us. There we found a *French* ship, whose Master came aboard of us. As he could speak nothing but *French*, and there was no body in the ship that understood him but myself, I was his interpreter.

He told us, he had been five months from *Bayonne*, that he had been a *Greenland* voyage, and that he was upon his return home, that he had taken nine whales, and the last of them not above 4 or 5 leagues from the place where we were, and that he hoped to meet with more upon that coast, asking us whether or no we had seen any. Our Master having been very civil to him, he added, that one of the whales he had taken had teeth five inches long, that he had afforded thirty two casks of blubber, and that he had filled seven and a half with the salt he took from behind his neck. He assured us, it was not the first time he had met with the like, that they refined this salt in *Bayonne*, to send it into foreign parts, that it was of wonderful efficacy to clear the complexions of women, and give them a certain bloom of youth, that it was a most excellent remedy in many cases, and that there was a great deal of money got by it. He would also have persuaded us, the *Basques* were the first that undertook a voyage to *Greenland*. We met with several other ships in this place, and held on our course in the evening, with the weather very uncertain. Upon the *twentieth*, about eight in the morning, we reached within 6 or 7 leagues of the *Isle of Loppe*, which bore south east of us, but we saw it not, the weather was so thick and gloomy. Upon the *twenty fourth*, the fog was such, that we could hardly see from one end of the ship to the other. Upon the *twenty fifth*, we were in the latitude of 72 degrees 24 minutes, in the evening it fell calm, and in the night we had a very great fog, during which one of our seamen took a great falcon, which had settled upon our ship, but it was fullen, and would never eat. The fog and the rain still continuing, we did not make land till the *twenty eighth*. When we had got to the northward of *Limbasku*, the weather grew fair, and we had a favourable wind at south south west, which gave

A strange tale

Isle of Loppe

Aug 24

A falcon taken

1701 gave us great pleasure at this time, and particularly as we could have made no use of it, if the fog had continued, for fear of the land. The land we had then to starboard of us was the *Russian Lapland*, commonly called the firm land or continent of *Lapland*. It contains a ridge of hills of no very great height, and nearly equal, they are not far from the shore, of a ruflet colour and the soil is raught. In many parts of these hills you may see patches of snow, which gathers in hollows where it never melts. A calm taking us upon the twenty ninth, we dropped an anchor that we might not drive. But a breeze at east springing up a little while afterwards, we shaped our course south easterly, and came in with the land, having several sail of ships in sight. Upon the thirtieth, we entered the *Irish Sea*, whose waters are clearer than those of the Ocean, which as you stand in for the coast of *Russia*, are of a foul muddy green because of the rivers which fall therinto. Having passed the hilly coast we came to another more upon the level, partly covered with copse wood, and about a league off. About eight of the clock we came up with the *Isle of Grise*, which is very rocky, and not far from the main land. This isle is full of cranes, which you discover as you steer in with it. When we had got clear of this coast, we made the land of *Russia*, steering away south west and by south, to the eastward of us leaving Cape *Grise*, which shoots out a great way into the sea. Towards the evening, we saw seventeen ships at anchor upon the coast, and about eleven we added to the number, together with two *English* ships, and came to an anchor in three fathom water, before the river of *Archangel*, about 10 leagues from the town. Upon the thirty first in the morning, we found we were 21 ships in all, 11 *Dutch*, 8 *English*, and 2 *Hamburghers* the ships which sailed from the *Texel* before we did, being of the number. The weather being

perfectly favourable we only waited for pilots to go into the river, but they were so long ere they came, that one of the *Hamburghers* resolved to pilot himself, which he soon repented, for he ran bump ashore upon the larboard side of the river. We were not at all surprized at this, being told the *Moscovites* had taken up all the sea-marks, for fear of the *Swedes* who had appeared at the mouth of the river some weeks before, and alarmed all the neighbourhood. The *English* also grew quite uneasy at this delay, and towards morning weighed with six ships, but two of them running likewise aground, the other four gave over the attempt. But their pilots coming to them, in the afternoon, they went up the river followed by a small vessel of our country, who happily escaping all danger, came to an anchor before certain meadows, by the favor of fine weather. The land there is full of small trees, and stretches out on both sides towards the river, forming a crescent, as appears by N^o 3. Upon the second of September, we had all of us pilots, excepting one *English* ship, and, about eleven of the clock, we got under sail steering away to the eastward. We were over several flats where we had not above 15 or 16 foot water, and dropped anchor about three of the clock near the meadows, about 6 leagues from *Archangel*, the bay being then in heaps upon the ground. The *English*, and the rest came to in this place as well as we, none being allowed to lie nearer the town, whither every Captain must repair in person. I therefore embarked with some others about five of the clock, designing to take the shortest way among the illands, but it happened that we soon lost ourselves. We began to despair of success in our attempt, when meeting with a small vessel, under the care of a *Moscovite*, we begged of him to take charge of us as a guide, night coming on, and the weather thick and gloomy, for we had, as I believe, steered the compass





1701 compass three times round, though we had no less than four Captains in the vessel with us. At length we discovered the beacon of one of the islands, near to which we found a *Russian* bark at anchor. It was now midnight and rained hard, so that we resolved to stay here till day-light, it being too dark to see our way to the shore, besides, there was not water sufficient for us to go, if there had, we should have landed, and made a fire in the woods. At day break we proceeded on our way, and about six of the clock reached the *New Dwinko*, about three leagues from the city. Here we stoppt, it not being permitted to advance any farther, without leave of the commanding Officer of the place. There are but few houses at this place, where they were raising some forts, for fear of surprize from an enemy. Here also they were getting ready three branders, and a chain of ninety fathom, thick as a man's arm, to obstruct the *Swedes*, who had been every day dreaded, since their last expedition. I had time to make a draught of the place, whose houses are at some distance from the river as appears by

*New
Dwinko*

the plate. The commanding Officer 1701, appearing at last, entertained us with a glass of brandy, and gave us leave to go on. We departed immediately, and upon the third arrived at *Archangel*, about nine in the morning. I went to lodge with a countryman of mine, called *Adolphus Bowhuisen*, who informed me the *Swedes* had appeared in these parts, a little while before, with three men of war, one fly-boat, two galliots, and a snow, intending to destroy the village of *Moetjega*, ten leagues off. That they had certainly gained their end, if a *Mojcovite*, called *Koereption*, who served them as pilot, had not diverted them, by representing, it would frustrate their designs upon *Archangel*. Upon this they came, with *English* colours, before the mouth of the river, where they entered with their galliots and the snow, having first seized another *Mojcovite* to serve them as an interpreter. Upon the fifteenth of *June* 1701 they got the length of the *New Dwinko*, about seven in the evening, but were vastly surprized upon being received with some discharges of cannon, the thing they least expected. This obliged them



NOVL DWINKO

1701 to quit one of their galliots and the snow, and to row away in their boats for the other galliot who had been aground, but was now afloat again. They then returned to their ship, at the mouth of the river, leaving the *Ner Danro* at midnight, and at a time of the year, when the sun hardly at all disappears from above the horizon. Exasperated at this loss and disappointment, they wrecked their fury upon the light-house, setting fire thereto, as well as to two villages *Koisa* and *Peltise*, the first of which is not above seven hours from the city on the same side, and the other beyond or on the other side of the *White-Sea*. In short, they for some days cruised in these parts, and then shaped their course for home. The *Moscovites*, rejoiced they had thus got rid of them, fell to drinking the wine the *Swedes* had left them in great plenty, and carelessly firing some salvos for their victory, the fire caught hold on a barrel of powder, and blew up the best part of the vessel, which proved the death of four of them, besides twenty that were wounded. It is thought the *Swedes* lost but one man upon this occasion, whose body falling into the water, was taken up by the *Moscovites*.

Upon the *fourth*, several of our ships came to an anchor before the town, having been previously searched for prohibited goods. The *En-*

glish ship that continued at the mouth of the river for want of a pilot, would now have come up, but had the misfortune to run aground in the attempt. The next day it blew so hard, there was no going near her to save any of the goods, and the gale increasing, she opened so suddenly, that, in less than half an hour, she had 7 foot water in the hold. It was as much as her hands could do to save themselves with their cloaths, by the help of certain ropes, and a small vessel, but they could get out none of the cargo, which chiefly consisted of tobacco. She was one of the finest ships that had ever been seen in these parts. She carried 300 lasts, and was bored for 40 guns, though they mounted but 18, and had but 30 men on board. She sunk so much in a short time, that the sea washed over her. Her name was the *Resolution*, and she was commanded by Captain *Brains*. The *Hamburg*, mentioned before, and who ran aground, upon the last of *August*, must it is likely have undergone the same fate, if they had not taken the opportunity of fair weather, to get out her lading, and set her afloat again for the place where she struck, was still more dangerous than where the *Englishman* was lost. To conclude, having escaped these dangers, we got happily into our port, by the favor of the tide.

1701.

A great storm

1701
Sept 6

CH A P II

A description of the Samoueds Their manners, their habitations, and way of living.

UPON the *eleventh* of this month I went up the river with my friend, to go to a country house he had, about 2 or 3 leagues from the city. In our way, we landed at a wood, where we saw some of the

people called *Samoueds*, which in the *Russian* tongue, signifies, *mar eaters*, or people that devour one another. They are almost all wild, and stretch along the sea coast quite to *Siberia*. Those, we now saw, were

NAVETS EXTRAORDINAIRES



TENTE DES SAMOJÈDES EN DEDANS

1701 to the number of 7 or 8 men, and as many women, and were divided into five different tents, and had by them 6 or 7 dogs tied to as many stakes, who made a furious noise at us as we drew towards them. We found them, both men and women, employed in making of oars, and bowls to throw water out of boats, as also little chains, and things of this kind, which they sell in the city and among the ships. They have leave to take what wood they want, for these uses, out of the forests. They are short of stature, and particularly the women, who have very small feet. They are of a fallow complexion, disagreeable to look at, having almost all of them long eyes, and bloated cheeks. They have their language peculiar to themselves, though they also understand the *Russian*, and are all clad alike in skins of the reindeer. They have an upper garment which hangs from the neck down to the knee, with the hair outermost, and of different colours for the women, who by way of ornament, add slips of red and blue cloth. Their hair, which is very black, hangs about their ears like that of the savages, and from time to time, they cut it by tufts at once. The women indeed do up a part of theirs, to which they hang small round pieces of copper, by a fillet of red cloth, to give them something of an air. They wear also a fur cap, white within, and black without. Some of them have their hair shavelled like the men, and then it is difficult to distinguish them from the men, who very seldom have any beard, except a little upon the upper lip, which may, perhaps, proceed from their strange kind of diet. They wear also a kind of waistcoat and breeches of the same skin, with boots almost all white, in which the women differ from the men in nothing but lists or slips of black upon theirs. The thread they use is made of the sinews of beasts. Instead of handkerchiefs or towels, they use very fine raspings or saw-dust of birch, which they are never without, to wipe them

when they sweat, or at meals, by way of a little cleanliness. Their tents are made of the bark of trees sewed together in long slips, which hang down to the ground, and keep out the weather. They are, however, open at top, to let out the smoke, and therefore black there, though they are every where else yellow or reddish, being kept up by poles, whose tops appear above the rest of the tent. The way into these their habitations is about 4 foot high, and covered with a great patch of the same bark, which they must lift up to go in and out, and the fire burns in the middle of them. They feed upon the carcases of oxen, sheep, horses and other carrion they find on the high roads, or that may be given them, or upon the guts and garbage of the same which they boil and eat without either bread or salt. While I was with them, I observed a great kettle upon the fire, full of these dainties, which none of them thought it worth the while to skim, tho' the pot never wanted it more. The tent also was full of raw horse-flesh, a horrid sight! Having taken thorough notice of all these things, I drew the design you see, No 4. While I was about it, they gathered round me, and looked upon me with an air of some understanding, and as if they liked the thing. In one of these tents, I saw a child, about eight weeks old, lying in a cradle, or trough rather of yellow wood, not very unlike the lid of a box. This cradle had a half hoop at the head, and was hung by two ropes upon a pole. It was covered over with a grey cloth, tent fashion, but open at top, and at the side, to take the child out and put it in. The child was wrapped up in cloths of the same colour, and bound about the breast with ropes or cords, as also about the middle and the feet, but its head was bare, as well as a part of the neck. As hideous as these people are in themselves, this child was agreeable enough, and even pretty white. Not having time enough to make an end

1701.
sep 11

1701 of my work, and some of the women and children being abroad in the woods, I thought it best to leave it undone, till I should return, so that we proceeded on our way, and in a little time afterwards came to my friend's country house

While we were here, they brought us several sorts of turnips, of various colour, and surprising beauty. Some of them were of purple, like our plums, grey, and white, and yellowish, traced with a red like our vermilion, or finest lake, and more pleasant to the sight than the carnation. I painted some of them in water-colours upon paper, and sent some of them to *Hu'lan*, in a box of dry sand, to a friend who was a lover of such rarities. Thot I had painted, I brought with me to *Sh-chang-l*, where they could not believe they were copied from nature, till I produced some of the originals themselves, a certain sign they have there no curiosity in things of this kind. You have a representation of them in number 5

1701 Upon the *thintant* I returned to the *Samseds*, and drew the inside of one of their tents, which I opened on both sides for that purpose. I had a friend with me, and three women by me, one of which I got to hold the cradle as I would have her in the presence of her husband, as you may see in number 6

These tents are commonly full of skins of the rein-deer, which they use to sit upon, and to sleep upon. And this, together with their manner of dressing their victuals, which for the most part is nothing but car-
 My friend, who sat by me, while I drew the child and the cradle, was so violently affected by it, that he bled at the nose and was obliged to go out, tho' we had taken care to prepare ourselves with brandy and tobacco. Nor can it be at all surprising, for these people even in themselves smell very ill, which I attribute partly to their food and to their nastiness.

I got, as soon as I could, out of

so filthy a place, and desired them to come to me to *Sh-chang-l*, with one of their handsomest women, and to let her be as fine as they could in their way, that I might draw her picture. They promised me they would, and were as good as their word. I painted her as you see her in No 7. They are dressed in skins of the rein deer, adorned with streaks of white, grey and black. This woman was dressed out as a bride, and was very neat from head to foot, according to their fashion. She kept her eyes continually fixed upon mine, and seemed so pleased with what I was doing, that another woman, who came with her, grew jealous at it, and was angry I would not likewise paint her picture. but the first had given me too much trouble for that, besides, I intended to paint her husband. His winter dress was what I thought most proper for me to draw, and I therefore desired him to appear in that. His upper garment was one piece of skin, to which he cap he wore on his head was joined. He put it on and off like a shirt, so that nothing appeared of him but the face his gloves being also of a-piece with the rest of his habit. and indeed, he had looked more like a bear than a man, had it not been for the sight of his face. His boots were fastened below the knee but the dress was so hot, as well as the stove of my room, that he was obliged to pull it off several times, and to go out and refresh himself with a little air.

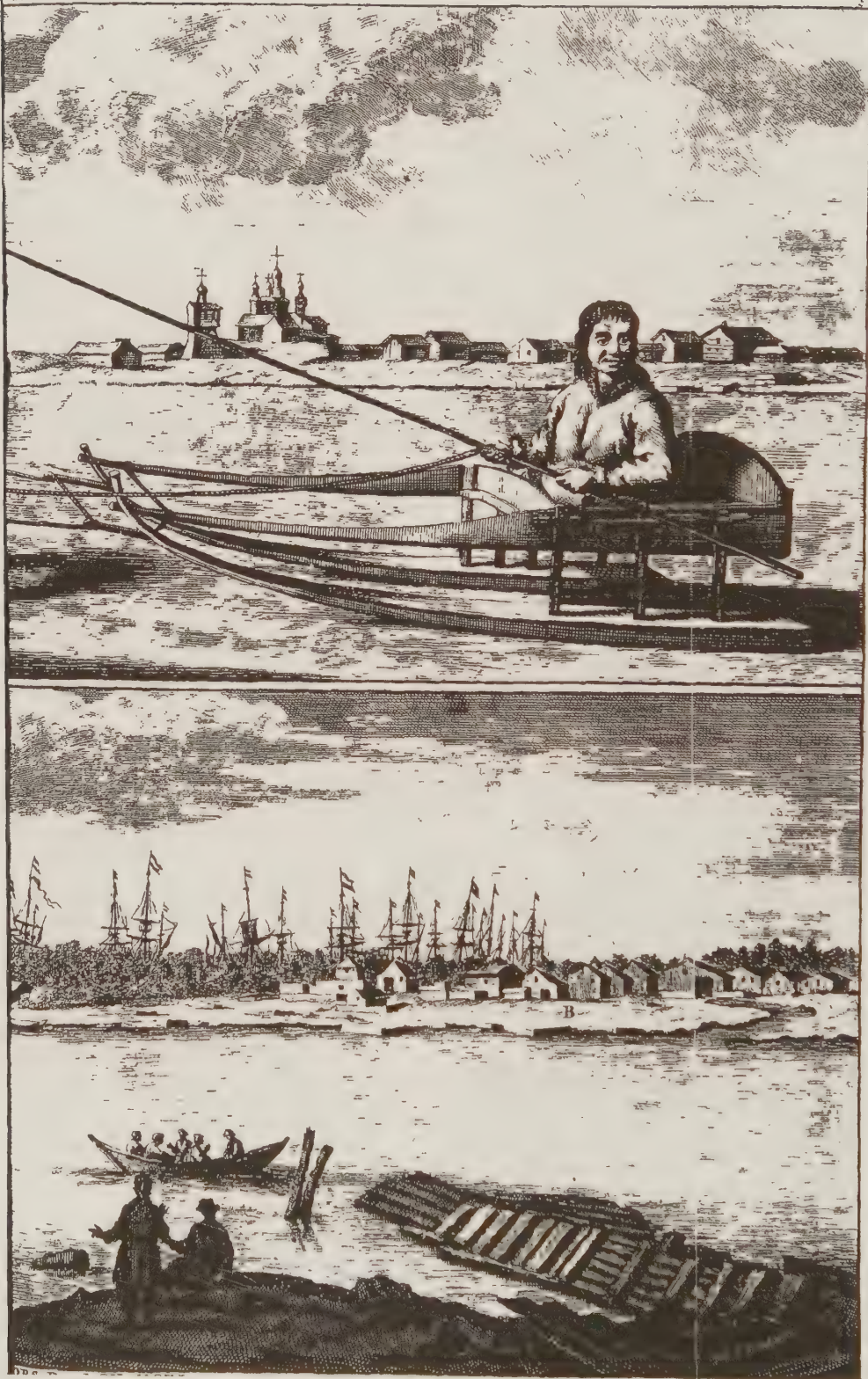
He is represented, No 8 with a gut in his hand, to shew what they feed upon. You see several others by him, and the head of a horse stead. This is, because he had had that day given him a horse that was dying, which he sent home to the woods, with inexpressible joy, he there killed him, stead him, and sent me his head to paint. But he was not very willing to favor me with this present, for these heads are in as high esteem with them, as a calf's head is with us. This horse was about thirty years old, and yet

FEMME SAMOIEDE









1701 was pretty fat, and the man talked of him with as much pleasure, as we do of an ox in our parts. I at the same time painted one of his rein-deer, and at his feet I placed his bow and arrows, with the points out of the quiver, as the custom is with them. They wear it upon their back, tied to them with a buckle and a strap or thong, which comes over the left shoulder. On one side of him you see what the

rein-deer feed upon, which is a 1701. white moss, we shall have occasion to speak of it hereafter. The head of the deer, in particular, I drew bigger than the rest, the better to shew all the parts and features of it.

As I lodged in a ground room, I made the *Samod* come in to me with his sledge, drawn by his rein deer, and painted him in that view, to shew how those creatures are harnessed.



UN SAMOTERD

1701 These sledges are commonly 8 foot long, and 3 foot 4 inches broad, and rise up before after the manner of our skates. The driver sits cross-legged, and before him is a small board rounded at top, and another, tho' a little higher, behind him. In his hand he holds a long rod, with a knob at the end of it, wherewith to quicken the pace of the deer. At the end of the sledge are two round pieces which turn like a swivel, over which the harness is passed from thence between the legs of the creature, and from thence to the neck, where it is fastened to a collar. The rein, which he holds in his right hand, is tied to a strap which goes about the head of the deer. But as I was desirous to examine still farther into the nature of this harness, and to make some farther observation upon the motion of these creatures, I got this *Samiel* to prepare two sledges with two rein-deer to each, and we went upon the ice and crossed the river several times. I even got out of the sledge to take an exact notice of things, and to make a sketch of what was before me, upon which I perceived my *Samiel* had not rightly fitted the sledge he drove into my room. You may see it represented in No. 9.

1701 Upon the river I observed that the horses fled from the sight of the rein-deer, and the *Samiel*, whether harnessed to sledges or not. The same may be observed in the city, and it may sufficiently evince the fear these creatures have of this people. The rein-deer run with a swiftness surpassing that of horses, regardless of the road, whether it be beaten or not, they go with an equal pace wherever they are directed by the driver, hurrying along with their nose in the air, and their horns on their back. They never sweat, but when they are tired, they loll out their tongue on one side, and when they are much heated, they pant like dogs. They have three sort. of darts, to take them with. The first have but one point like common darts, the second have two and the third

are very sharp before, and something like a wedge, and may be seen in the quiver in the plate. They call them *Strel*, the *Russians* call them *Sterla*, a bow they call a *Loak*. When they go out to hunt the squirrel, they use another kind of dart, blunt at the end, like a pear which they form of wood, or bone, or horn, to kill them without hurting the skin or the fur which would lower the price of them. They hunt the rein-deer in the winter-season, and for that purpose provide themselves with a kind of wooden skates, about 8 foot long, and half a foot broad, which they fasten to the foot before and behind with a strap. Thus shod they will skim over the snow and mount the hills at an incredible rate. These skates are lined at bottom with the skin of the rein-deer, to prevent them from sliding backwards, and to help them to stop as they go up the hills. In their hands they have a long staff, with a small kind of shovel at the end, with which they throw snow at them to drive them towards the place where they have prepared their toils for them, when they are too far off to hit them with their darts. At the other end of this same staff they have a small ring about four inches diameter, with cords crossing each other, chequer fashion, with which they stop themselves from time to time, the point of the staff which goes through this ring and a little beyond it, making its way into the snow, where the ring stops it. When they have driven their prey into the snares, where they are taken as it were in nets, they run and dispatch such as cannot free themselves. They then dispose of the skins either by the way of sale, or reserve them for their own use, as has been said, and feed upon the flesh. Nor do they reap less advantage by those they breed up tame, selling a part of them, and keeping the rest to draw their sledges in the winter. When a wild male has coupled with a tame female, they kill the fawn, which in three or four days time would infallibly

1701 take to the desarts But such is are
 tame, feed in the woods about the
 huts, and come when they are cal-
 led, and are easily insnared when they
 are wanted These creatures look
 out for their own food, which is a
 certain kind of white moss in the
 moors They know where to find it
 tho' ever so deep buried in snow,
 which they throw up with their
 feet till they have got at it This is
 almost their only food, tho' they
 may also eat grais and hay, when
 they have none of this moss They
 are not very different from our stags,
 but they are stronger, and have
 shorter legs, as may be observed in
 the plate They are almost all of a
 whitish colour, tho' some of them
 there are that are grey, and have
 hoofs of black horn They change
 their branches every spring, when
 they are covered with a kind of black
 soft skin, which goes off upon the
 approach of winter They seldom
 live above eight or nine years Be-
 sides this kind of chase, they have
 another by water after seals, which
 abound in the white sea, during the
 months of *March* and *April*, and are
 thought to come from *Nova Zem-
 bla* to breed They ingender upon
 the ice, where the *Samoeds* lye in
 wait for them, dressed in a disguise,
 which makes them look like nothing
 less than human creatures They
 contrive in this manner They go
 upon the ice which sometimes
 stretches out half a league into the
 sea, with a staff armed with a har-
 poon, and with about 12 fathom of
 line fastened to it As soon as they
 perceive any of them, they glide a-
 long upon the belly, and get as
 near them as possible when they are
 in the act of ingendering, but stop
 the minute they find they are disco-
 vered They then glide on to them
 again, and being within reach, they
 throw their harpoons at them, and
 the creature is no sooner sensible of
 the wound, than he takes to the wa-
 ter The *Samoed* keeps his hold and
 draws the line, which is fastened a-
 bout his middle or to his girdle, till
 the seal is quite spent and falls into

his hands Sometimes unable to bear 1701.
 with the anguish of his wounds, ir-
 ritated by the saltness of the water,
 he jumps out again upon the ice, and
 is there slain His flesh serves for
 food, and his skin cloaths the hun-
 ter, who sells his oil It also some-
 times happens that the seal being
 wounded and hurrying into the wa-
 ter, the man, unable to get rid of
 the line about his middle, is drawn in
 after him, and there comes to a mi-
 serable end They have much the
 same stratagem also for taking of the
 rein-deer, creeping along in the skin
 of that animal, in the midst of
 such of them as are tame, till
 they are near enough to dart them:
 but they must be mindful to keep to
 leeward of them, for this creature
 being indued with a very nice sense
 of smelling, would in an instant dis-
 cover them, and thus they attain
 their end, and get good prizes for
 themselves into the bargain

I was told all this by the *Samoed*
 woman who came with her hus-
 band when I drew her picture She
 was the prettiest and most agreeable
 of all I had seen of them, and I
 endeavored to be fair with her, to
 get whatever else I might desire to
 know, out of her. and towards
 which, nothing proved so effectual,
 as a stock of brandy I had, which the
 women in this country fuddle with
 as freely as the men, and till they
 can stand no longer This is what
 happened to the woman we are now
 speaking of, and the sight was so
 wonderfully pleasing to her husband,
 that he had like to have split his sides
 with laughing at it After she had
 got upon her feet again, she began
 to cry most bitterly, it just then com-
 ing into her head that she was child-
 less, tho she had brought four into
 the world This was interpreted to
 me by the mistress of the house, re-
 flections of this kind will sometimes
 arise in the mind when the person is
 in liquor Talking with her, one
 day, upon the subject of children,
 she informed me of their manner of
 disposing of them after death, in
 which there is something very re-
 markable

First of the
 seal

Dr. rep
 of the seal
 u. 11

It is not
 short

Danger of
 this chase

1701 markable When a child at the breast, where they keep it for a year, happens to die without having tasted of meat, they wrap it up in a cloth and hang it to a tree in the woods

Manners and customs of the Samoeds As their manners and customs are widely different from what of the kind is to be found in other nations, I made it my business to inquire as much after them as possible As soon as a child is born, they give it the name of the first creature that comes into their tent, whether man or beast, or of the first they meet with in going abroad nay, it is no uncommon thing with them, to impose on it the name of whatever they happen to see first after the birth, whether river, tree, or ought else. Children that die after they are a year old, are put into the earth between planks or boards

Their marriages When they have a mind to marry, they look out for a woman they like, and bargain for her with her nearest relations, just as we buy a horse or an ox They give for a wife two or three or four rein-deer, which are commonly reckoned at 15 or 20 *Florins* a-piece, a sum equivalent to which is sometimes paid, according as the agreement happens to be Thus they take as many wives as they can maintain, tho' there are among them who are contented with one. When a wife no longer pleases them, they have nothing to do but to send her back again to her friends or relations that sold her, and they are obliged to take her again, the husband standing to the loss of the purchase he gave for her I have been told there are other *Samoeds* that inhabit along the sea coast and in *Siberia*, who marry in the same manner, and sell their wives when they no longer like them. When their father dies or their mother, they keep their bones and never bury them, and I have been informed by eye-witnesses, that they even drown them when they are very far advanced in years, and of no farther use In short, when a man is dead, they dress him just as when he was alive, put him into a pit, and cover him

over with earth, and then, upon a tree, they hang up his bow, his quiver, his ax, his hatchet, his kettle, and whatever else was in use with him while he lived In the same manner they bury their women

Having thus informed myself as to their customs and manners, I wanted to know what might be their belief, and their religion To this purpose, I went with my friends to a *Samoed*, whom I regaled with some brandy, to put him into a good humour, for without that they are very mute, and care not to speak At that instant I called to mind, that in scripture it is said, *The heathen without the knowledge of the law, did nevertheless by the light of nature fulfil the law*, and thence I concluded this people might possibly have some knowledge in this respect Having asked him some questions upon this head, he told me, he believed with his countrymen There was a heaven and a God, whom they called *Heyha* or *Deity*, that they were persuaded there was nothing greater or more mighty than God, that every thing depended on him, that *Adam*, the common father of all mankind, was created by God, or proceeded from him, but that his descendants neither went to heaven or to hell That all who did well would be seated in a place above hell, and enjoy the happiness of paradise, and feel no pain They nevertheless worship their idols, adore the sun and moon, and other planets, and even certain beasts and birds, just as the whim takes them, or just as they expect to get any good by them They have a sort of a piece of iron before their idols, to which they hang a number of sticks of the thickness of a knife-handle, the length of a finger, and sharp at one end, whereby they intend to represent the head of a man, and by little holes to express the eyes, the nose, and the mouth These small sticks are wrapped in skin of the rein-deer, and thereto they hang the tooth of a bear, or wolf, or some such thing

They

1701 They have among them a person ^{Priest or} they call *Siaman*, or *Koedijnick*, ^{magician} which signifies a priest, or a magi- ^{of the} cian, and they believe this man can ^{Samoeds} foretel them the good and evil that is to happen to them, whether or no they shall be lucky in the chase, whether persons sick shall recover again, and much more of the kind. When they want him to tell them any thing, they send for him, and putting a rope about his neck, they pull it to hard that he falls down for dead. At the end of some time he begins to move, and comes by degrees to himself again. When he is going to foretel any thing, the blood starts out of his cheeks, and stops when he has done, when he begins again, it runs afresh, and this I was assured by persons who had oftentimes been eye-witnesses of it. Under their garments these magicians wear plates of iron, and rings of the same, which make a frightful noise when they come in. But those who live in these parts have no such thing, they only wear a net of cat-gut or ought else, to which they fasten the teeth of all sorts of creatures. When one of these *Koedijnicks* happens to die, they raise him a monument of timber, close on all sides, to keep out the wild beasts. Then they lay him out thereon, dressed in his best array, and place his bow, his quiver, and his hatchet by him. To this monument they tie a rein-deer or two, if the deceased had been possessed of any in his life-time, and there they leave them to starve, if they cannot get loose and make their escape. All this, which I had from people who live in those parts, was confirmed to me by a *Russian* merchant, called *Michael Ostaliof*, whom I invited for that purpose, knowing he had crossed *Siberia*, both winter and summer, in his way to *China*, and that he had travelled that way for fourteen years together. He was a man about sixty years old, sound of mind and body, and told me these *Samoeds* spread along on all sides to the great rivers of *Siberia*, such as

VOL I

the *Obi*, the *Jenisei*, the *Lena*, and 1701 the *Amur*, which fall into the great ocean. The last of them is a limit to divide the dominions of *Muscovy* from those of *China*, and therefore these people never cross it. Between the rivers of *Lena* and *Amur* are the *Jakoetes*, who are *Tartars*, ^{Jakoetes} and the *Lamoethie*, who feed upon rein-deer like the *Samoeds*, they are to the number of 30,000, or thereabouts, bold and warlike. Towards the sea-coast there is another nation they call *Jacogerie* or *Joegra*. These ^{Other sa} are in all respects like the *Samoeds*, ^{vages} drels after the same manner, and live in deserts. Like dogs they devour the guts and garbage of all sorts of creatures quite raw, and all these people speak different languages. There is also a fourth kind of them called *Korakie*, from the country they inhabit, and who live after the manner of the *Samoeds*. To these also may be added a fifth, called *Soegtse*, who slit their cheeks, and put in bones of the narwhale to help the scar which they esteem an ornament. Among these, the men wash themselves with the urine of the women, and the women with that of the men. They pass for very wicked wretches, and are reported to be deep in magic. And indeed they boast of it, and always carry about with them the bones of their Fathers for such uses. But what is still more extraordinary, they worship the Devil, and prostitute their wives and daughters to the strangers that happen to be among them, a civility they deem to be absolutely due to strangers. How wide is the difference between the manners of these nations and those of the *Europeans*! The *Russian* who informed me of all these things, told me farther, that after a five or six weeks journey, beyond where these people inhabit, he met with a sixth sort towards the sea-coast, and that they were called *Lafatie Soegtse*, or *Couchant Soegtse*, from their lying or sitting in their tents during all the winter season. They are made of the skin of the narwhale, and are covered with snow

E

for

1701 for five months in the year. They provide quantities of the whale, which they dry, and never go out till spring. They say, that some years ago, the *Samoeds* of these parts had got a trick of wounding the cattle of the *Miskenis* between the small ribs, or in the ear, with a very fine iron, upon which the poor creatures languished for a time and then died, to the great joy of these people who had them to eat. But being discovered, many of them were seized, who were hung up, some by the legs, and others by the middle, as an example to the rest. Notwithstanding the terror this must have given them, they began again last winter, and some of them were hanged up for it, but they made their escape, leaving behind them only a little child, which the Governor of the province took care of, and had it baptized into the *Russian* church.

While I staid here, I was also informed, that about seven years ago they had discovered an island to the left of *Cuma*, and that it had been brought under the *Czar's* subjection, who it required at least a year to travel between that and *Misken*. That it abounded with fables and other furs, that it was not as yet known but it might also afford other commodities of value, and that the in-

habitants were just like those we have been talking of.

Upon the *eighteenth* of *September*, ^{Sept 18} we had a violent storm, which blew off the roof of several houses. I was then at dinner with the *Sieur Houtman*, little dreaming of what was to come to pass, but going out of the house, there fell several timbers and planks close by me and made me hurry into the house again. As those in the house had been sensible of nothing of the kind they were surprized at what I told them, and somebody going up to the garret, found most of the roof demolished, and we returned our thanks to God for my preservation.

Upon the *twenty-fifth*, about noon, there arrived 500 dragoons from *Misken*, in four barks. It was upon a *Sindav*, and every body ran to the water side, and as every one had his best cloaths on, it was a sight agreeable enough.

Our last ships departed on the *fourteenth* of *October* for *Holland*, and got happily to sea, except the *White Eagle*, who ran ashore by the meadows. They were obliged to take out half her loading to get her afloat again, and even that would not have saved her, if the weather had been less fair than it was. Upon the *nineteenth* she got out to sea with the rest.

CHAPTER III

A Description of Archangel Abundance of Provisions Regulations of the Customs, &c.

1701 ABOUT 2 mile and a half to the westward of *Archangel*, the *Czar* has a fine and pleasant yard, by itself, for building of ships. All shipping that go and come pass by it. There were several at anchor, waiting for others to make up a fleet homeward bound, when I drew the prospect in N° 10. This dock-yard is distinguished by the letter A. At

a point of land in the river, you may observe a ship with her decks unlaid. The village hard by, at the letter B, is called *Strambol*.

The city of *Archangel* is in the north-western parts of *Muscovy*, and lies to the north-eastward of the *Duma*, which falls into the sea about six leagues lower. It lies along the banks of the river, and may be upwards

1701. wards of two miles long, and about three quarters of a mile in breadth

The Palace Its chief building is the palace, which is of free-stone, and divided into three parts. The foreign merchants have their goods and some apartments in the first, which is to the left as you come up from the river. And here also are lodged the merchants that come annually from *Moscow*, and stay till the last ships return home. Strangers that come annually, are accommodated here, and in like manner, but soon after the ships are gone, which is generally in *October* they remove to other places till they go back to *Moscow*, in the months of *November* and *December*, when the ways are proper for a sledge to move upon the snow, and the ice so strong that the rivers may be crossed.

As you go into the palace, you go under a great gate, which admits you into a square court, where are the warehouses to the right and to the left. Above, there is a long gallery, to which you may go up by two stair-cases, and from whence you go to the lodgings of the merchants we mentioned just now. The second part of this palace has a gate like the first, and there you have another building. At the end of which is the town-house, with several apartments in it. You go up some steps, and then you come into a long gallery, from whence on the left-hand you go into the place where they keep their courts, above which

Court of Justice

there is a door that goes into the street. The sentences are all executed in this palace, except in cases of condemnation to death, which are exhibited in the places appointed by the sentence. The things belonging to his *Cæſarian* Majesty are kept in this palace, in magazines of wood and stone, erected for the purpose, though they are sometimes used by the merchants. When you have passed the third gate, you see another body of building, for what belongs to the *Russians*, and where also the merchants of that nation have their abode, but they are not so commo-

diously provided for as the merchants 1701 that are foreigners. The space or square before this palace is pretty large, and goes down quite to the river. When ships come here in summer, they raise two great timber bridges, that jet out into the river, for the convenience of loading and unloading. The bridges they have for corn are pretty large.

The citadel, where the governor *The Citadel* takes up his residence, is full of shops, where the *Russians*, who come at the time of the fair, expose their merchandise. It is surrounded with a wall of wood, which stretches down to the river.

All the houses of this city are of *Bu Idings* wood, or to speak plainer, are built of vast pieces of timber join'd together, and look odd enough from without, and yet in some of the principal houses you may meet with fine apartments, and particularly among the foreign merchants. The walls of them are even and smooth within, and wainscotted with boards, the timbers being only, or chiefly, for support. There is commonly a stove to each room, which they light *Stoves* from without, most of them are very large, and so contrived as to be ornamental. The *Merchants from beyond sea*, for so they call the christian strangers that live among them, are as nice in their houses as the nicest among ourselves, their apartments are full of pictures, and finely furnished.

The streets are covered with broken *The Streets* timbers, and so dangerous to cross, that a man continually runs the hazard of falling and doing himself a mischief, besides, that they are full of the rubbish of houses, which, in many places, looks like the ruins of a fire. but the snow that falls in winter covers and makes all smooth and even.

There are two churches in this *The churches* city, the one for the Calvinists, and the other for the Lutherans, where they preach twice every *Sunday*. They are not far from each other, by the river-side. The minister lives on one side of the church, and the church-yard,

1701 yard, where they bury after our manner, is between both. They have no service in the churches during winter, it is so cold, but they meet in a room of the ministers house which is well heated for the purpose.

I took a view of this city on the river from on board one of our ships at anchor you have it in N. 11, where every particular is distinguished by a numeral figure, or at least what is to be seen, as (1) *Ostinge Bogersed* (2) the church of the repose of the *Virgin Mary* (3) The *Lutheran Church* (4) The church of the *Calvinists* (5) The palace of *Germany* (6) The court of justice and arsenal of the great Duke (7) The *Russian* palace (8) The house of the *Goost* or great customer, upon the river (9) The great church (10) The citadel. The Governor had formerly an absolute power over this city, but the form of its government was changed last year, and four Burgomasters were appointed, the first of which lives in the city, the second at *Kalmegra*, and the two others in the neighbouring places so that the authority of the governor is confined to the militia, the Burgomasters being at the head of the civil affairs, and the police. Every year, about the time the merchants arrive, there comes a great customer, or master of the customs, to watch over the duties belonging to his *Czarian* Majesty, and to buy what the court has occasion for. This great officer has four assistants or deputies who act in his absence, and are intitled *Gescent-Sotnr*, or Sub-Delegates, from among which he himself is chosen. Besides these, there are others taken from among the people, a number not limited, who are employed in the towns and villages. These people are obliged to serve, for a year, without pay or reward, and to obey all orders from the chiefs of the customs and their deputies, with regard had to the duties and revenues arising to the great Duke. They are sent every where, and, in case of need, have soldiers allowed them to prevent frauds and seize

smuglers. When they have served their year out, others are sent in their stead.

All the necessaries of life abound in this city plenty of fowl very cheap, a partridge is not worth above two-pence. There are two sorts of them, the first of which light upon trees, and look like owls, but are perfectly good the others are white in winter, an extraordinary thing, and, in the language of the country, are called *Koeroptie*. There are also here two sorts of *Titters*, birds as big as our turkeys, and of a fine feather the cocks are commonly black, with a mixture of a very deep blue, the hens are smaller, and speckled with grey. Hares are to the full as plenty, and sell but for a groat a-piece, they are white in winter, and the rabbits are black. Woodcocks are there worth two-pence or three pence a-piece. You have there also plenty of ducks, and, among the rest, a sort called *Gagares*, who are very swift of flight, and mount vastly aloft. While they are on the wing, they make a noise not very unlike the human voice. They swim with as much rapidity as they fly, but they cannot run, because their feet come out from behind.

The rivers abound with fish, you may here have as many perch as would serve twenty people for twenty-pence. The best are the *Karoetse*; they are the smallest, but of such a flavour, as, I believe, is unknown in our country, and therefore I preserved some of them in spirits. In shape they are very nearly like a roach, brown, with bright and shining scales. The pike is also very common here, as well as a delicious kind of small eels. Plenty also here is of smelts, gudgeons, roach, whittings, flounders, and a brown fish, they call *Garius*, of a most exquisite taste, and nearly the size of a melon or small codd. All these fish are taken about twelve miles from the city, in a certain gulf or bay, formed by the river, and where the water is still. It were needless to talk of the salmon, which every body knows is from hence sent salted and



ARCHANGEL





1701 and smoaked, to all parts There is also a white sort of them, the *Muskovites* call *Melma*, and are taken upon the coasts of *Lapland*, which are dried before they are sent abroad I saw one not very unlike a ray, and about two foot over behind, which they call *Pajuskait* they find two mice in him, called *Miski*, and a medicinal oil

Meat

Meat also abounds in the market, you there buy the best beef in the world for a penny a pound, a lamb, of about six weeks, for fifteen-pence, a calf of the same age for thirty or forty-pence, according to the season Every body here breeds turkies You may have four or five fowls, or a goose, for seven or eight-pence Their beer is very good, but must be neither sold nor brewed without a grant from the great Duke, which is allowed for a certain yearly sum but an inhabitant may brew as much as he wants for his family upon paying the value of fifty pence for a certain number of quarters of malt There are even those who are free from this excise

Wine and
brewery

Wine and brandy are brought hither by sea from *France*, but the last is very dear because of the heavy duty upon it. However they extract a kind of malt spirit, which is very good, and sold reasonably enough Strangers drink no other

Revenue of
the customs

The Czar has, every year, a considerable revenue levied upon this city It was formerly said the duties amounted to 300,000 rubles, but upon an exact inquiry I found they did not, in my time, reach beyond 180, or 190,000, of the same rubles, each being about equivalent to 5 florins of *Dutch* money There usually arrived thirty or thirty five of our ships in a year, but in this last there came fifty, besides thirty three *English*, to which, if we add the ships from *Hamburg*, *Denmark*, and *Bremen*, the whole will amount to one hundred and three sail the reason of which was the war with *Sweden*, which put a stop to the trade the *Muskovites* carried on with *Riga*, *Narva*, *Revel* and even *Kon-*

nigsberg and *Dantzick*, so that the whole trade of *Russia* is now centered in *Archangel* They compute also that his *Czarian* Majesty has, this year, received, upon the goods from the arrival of the first ship, in this port, to the last, the sum of 130,000 rubles, or 260,000 rixdollars. It is an agreement that half these duties be paid in rubles, and the other half in golden ducats, if payment was offered to be made all in ducats, they would not receive it, tho' they never refuse rix-dollars This is to be understood of foreign goods, the chief of which are gold and silver stuffs, and silks, cloths, ferges, gold and silver laces, &c gold wyre, indigo, and other materials for dying. But to return to the customs, levied upon foreign merchandize, it is to be observed, that from the year 1667, to 1699, they paid the sum of twenty rix-dollars on every cask of wine, whereas for three years past they have paid but five They nevertheless pay thirty six rix-dollars on every barrel of brandy, and forty on a pipe of *Spanish* wine containing two barrels.

From *Moscovy*, into other parts, they export pot-ashes, and weed-ashes for soap, leather, hemp, tallow, elks, other skins, and furs, all goods of the natural growth of the country They say also, that the rivers of *Kola*, *Warjigba*, *Wujma*, and *Solia*, produce muscles that yield a very good sort of pearl They are sometimes worth twenty five florins a-piece, and even twice that money in the neighbourhood of *Ombacy*

This is all I was able to inform myself during the time I staid here, what hours I had to spare, I dedicated to the conversation of the Sieurs *Brants* and *Lup*, who made it their business to oblige me They there divert themselves with gaming, dancing, drinking and eating, and even till it is pretty late in the night Mr. *Brants* contributed no small share to these diversions, being a great lover of music, and an excellent performer upon the harpsichord

C H A P. IV.

The Author goes from Archangel How the Russians travel in Winter Description of Wologda and of the Monastery of Trooyts His Arrival at Moscow.

1701 I LEFT Archangel upon the *21 Dec Departure from Archangel* twenty first of December, about three in the afternoon, in company with Mr Kinsius, who had two soldiers with him, and a *Podwoden*, or an order for horses upon the road gratis, though the people however get some money upon the occasion. He had six sledges, to which I added mine, having disposed of my baggage among that of Mr Brants. When you resolve upon this journey, you must provide yourself with sledges at Archangel, for you can meet with no Horses upon the road. The sledges are so contrived that a person may lie along in them very conveniently: you must have your own bed, and good things to cover you up warm from the cold, which is excessive in this country. The hinder part of the sledge they cover with mats, and the rest they line either with cloth or leather. Then over-head you have a skin lin'd with cloth or leather, to keep off the rain and snow. They travel day and night, each sledge with two horses, which they change every fifteen wersts, five of which make a German league. The Russian cry out *wersta*, at the end of every werst, which at present contains about a hundred fathom, each fathom three *arsienner*, or Dutch ell. You go out of the sledge but once a day to refresh your self. Having passed through several villages, we, upon the *22 Dec* twenty second, about three in the afternoon, came to *Kolmogora*, about fifty wersts from Archangel.

1701 This city is pretty large, and to the southwest of the *Dwina*, one of the chief rivers of Russia. It rises in the Southern parts of the province of *Wologda*, and after a long course,

being increased by other rivers in its way, it, by two mouths, discharges itself into the *White-Sea* a little below Archangel. Mr Kinsius being acquainted with the *Vladika*, or Archbishop of this city, we went to pay him a visit. He received us very kindly, and treated us with cinnamon-water, red wine, and an excellent beer, the common drink of the country. He gave us also some Egyptian dates, and several other refreshments. He was a man of fifty years of age, and his name was *Affonassi*. He resided in his own palace, which is pretty large, and joins to the monastery. Having passed two very agreeable hours with this prelate, a man of good sense, and a lover of polite learning, he carried us to see an armory he had below, in which, among others, were two small brass guns of his own casting, and two iron pieces taken out of the Swedish vessels we formerly spoke of. When we took leave of him, he ordered five of his clergy to attend us to our inn, one of them carrying five loaves, and the others dried fish and other refreshments. About ten at night we went away with fresh horses, which we had some trouble to procure, because a number of travellers, provided with *Podwodens* as well as we, had lately passed by, and taken up almost all the horses in the town.

Upon the *23 Dec* twenty third we had fine weather, and passed through several woods full of fir, of two sorts, the branches of the one shooting out at the sides of the trunk, and of the other only from the head. There were also alders and birch-trees. From hence we went on to several villages, and at length to *Saske*, the last in the jurisdiction of Archangel.

From

1701 From thence, upon the *twenty fourth* we got to *Briefnick*, in the country of *Waeg*, where we took fresh horses, and were several times to cross the river of that name Upon the *twenty fifth* we arrived at *Schenkerske*, the capital of the country of *Waeg*, upon the same river Upon the *twenty sixth* we went through a great village, called *Virghowaesje*, where, once a week, they have a great market Upon the *twenty seventh* to *Solot*. Upon the *twenty eighth*, having passed through several villages, we crossed the great forest of *Komenaf*, full twenty wersts in breadth, and came to *Dacemisse*, upon the river of the same name, where we were told that three *Russian* merchants, from *Archangel*, had not long before been plundered by twenty six robbers on the highway, that one of these robbers had taken away a silver cross from the chief of these merchants, a man I knew, though his companions had done all they could to prevent him, the cross here being usually worn on the breast, and held in great veneration that even this rascal wore a cross himself, which he took from his own neck and put about the merchant's, saying, *There, now we have changed crosses we are brethren* This piece of news gave us a good deal of uneasiness, but having weighed the matter, we resolved to push on, and not wait for the merchants that might come from *Archangel*, and got ready our arms to defend us in case of need Upon the *twenty ninth* we got to *Rabanga*, upon the river *Soegue*, and from thence reached *Wologda* about three in the afternoon This city makes a good figure on this side We got out at the house of the *Sieur Wouter Erouts de Jongh*, a *Dutch* merchant, I was acquainted with at *Archangel*, who received us with great civility The next day I walked about the town, and saw the great church called *Saboor*: it is a fine building, by the *Italian* architect who worked at the castle of *Moscow* This church has five domes, which the *Russians* call *Glasa*, or *Heads*

Schenker
see

Wologda

The church

1701
Dec 29

of Churches, they are covered with plate-tin, and have large crosses In this city also there are twenty other churches of stone, most of which have also domes covered with tin, and surmounted by gilt crosses, and have a fine effect when the sun shines upon them, besides forty three other churches of wood, three convents of monks, and one cloister of nuns, whose chief ornament is a church of stone, built in the midst, and encompassed with wooden cells for the nuns, in a private place, which you go into by a small door. Having taken a sufficient view of these buildings, I went to see the markets they are full of shops, and I took notice that each article has a separate place for the sale of it, as meat in one place, wood in another, and so on From thence I went through the gate of a great building which has never been completed, and was begun by the Czar *Ivan Vassiliewitz*, who designed it for a citadel, but the fear they were then under of the *Tartars*, who had made this Prince retire from *Moscow*, was the cause it was never finished I then went to walk on the side of the river *Wologda*, which runs thro' this city The other side which is not so fine, is called *Dofiesene*, which, though it be part of one and the same city, has nevertheless another governor It is a good league in length, and a quarter of a league in breadth, more or less, in some places It is the thoroughfare for all the goods that come from *Archangel*, and there are, at this time, three or four warehouses for the goods belonging to our nation This city is in 59 degrees, 15 minutes, of northern latitude, on the east of the river, which is pretty broad

Upon the *thirteenth*, at ten at night, we set out from hence, and about six the next morning we reached *Greelnewits*, having travelled forty wersts We there baited our horses, and need they had of it, for we had still twenty wersts to go. That day we met with fifty sledges, some of which had left *Archangel* before we did, and some after But we did not all travel the same way, there were

Market.

Dec 30

1701 were but twenty of them that looked towards *Moscow*, and at noon we arrived at *Obninskoyem*, whether we had dispatched a soldier before us, to get us fresh horses: Sixty seven wersts from thence we came to *Danilofskoy*, a fine and large burgh, where there is trade, and a fine stud of horses, above two thousand of which belonged to the Czar

The first day of the year 1702, we came to *Treslaw*, one of the chief cities of *Russia*, the *Volga* runs not far off, and is there very broad, we crossed it, and then the *Kotuis*, not far from whence to the southward it falls into the *Volga*. There is a great number of stone churches in this city, which I shall have enough to say of hereafter, having, at my return, taken views of them all. When we had crossed the *Kotuis*, we went into a suburb called *Trospenoe*, where we changed horses. We left that place at ter at night, and upon the second we came to *Rostef*, which we only traversed. The Archbishop has his residence in this city, full of stone churches, which are a great ornament to it. It is seated, to the right of the lake of the same name. When we had crossed this lake, we discerned a great number of small villages, most of whose inhabitants live upon garlic and onions. The monastery of *Pentsei Zarovitz*, which is surrounded

with some houses, is but half a league off. At one in the afternoon we came to *Waska*, having travelled thirty eight wersts we there dined, and at the end of twenty wersts more we came to *Perslaw Soleskoy*, capital of the province of that name. It is but a poor sort of a city, and stands upon a lake. It was nine of the clock when we came thither, and we left it at midnight. Upon the third, about six in the morning, we went thro' *Tieriebreu-a*. From thence to *Troitz* you must continually go up and down small hills, for the space of thirty wersts. Reaching this last place, about one in the afternoon, we went to see the famous monastery of the name which

we had passed by as we came in 1702. with the village. It is surrounded with a fine and high wall of stone, which is the material throughout the whole fabric. At the corners of this wall, which is square, are fine noble and large round towers; between which there are others that are square. Two of these last you have upon the front, they are the finest, and the road goes by them. This monastery, which has three gates in front, is a good quarter of a league from the village which lies to the right-hand of it, as you go to *Moscow* that in the middle, which I chose to go in by, had two arcades, under which there was a little *corps de garde*, where there were soldiers, as well as to that without. When you are through this gate, you see the principal church standing in the middle, and separate from the rest of the buildings. His Czarian Majesty's apartment, very sumptuous and royal without, is on the right-hand, and the front being very extensive, you go up to it by two flights of steps. It is several stories high; but the inside does by no means correspond with the out. The refectory, another great edifice, is opposite to this and like it. All the windows are adorned with little pillars, and the stones are painted of several colours. The church we just now mentioned is between these two. There are four others considerable, and five smaller. From without, this monastery has the look of a fortress, and the archimandrite or abbot, is the chief in authority. Here are commonly two or three hundred monks, and some of them attended us every where with a good deal of civility. This monastery is rich in endowments, levying its revenues upon 60,000 peasants that depend thereon, not to speak of the great personages here intombed, nor the masses that are here celebrated, and the like from whence much profit must arise.

This village is pretty long, and on the right-hand side is full of farmers shops, with posts to shoe horses at. Thirty wersts from hence, we came

1702 came to the village of *Brato Fiena*, where we were obliged to stay till midnight, to have our baggage searched, which is here to be sealed, and not opened again till in the custom-house at *Moscow*, where we arrived upon the *fourth*, at *eight* in the morning, and alighted at the *stabode*, or privileged quarter of the *Germans*, where most of the strangers take up their abode, though there are those of them that live in

the city I went directly to Mr *Jurisen's*, to whom I had been recommended by Mr *Brants*, who lived in the same place, and was but just arrived from *Archangel*. The Czar paid him a visit the next day, attended by several Lords of his court in sledges, of which his Majesty's made the least show. This visit lasted for two hours, and this was the first time I had the honour of seeing this mighty Monarch.

At a
nic cow

CHAP. V.

The Author is admitted to the Presence of his Czarian Majesty Consecration of the Water and Fire-work at Moscow.

1702 *EVER* since the year 1649, it has been a custom with the Czars of *Muscovy* to visit the chief of their own subjects, or of the foreigners, whether in the city of *Moscow* it self, or in the *stabode* of the *Germans*, a little before *Twelfth-day*. On this occasion the person honoured gives a treat, and this they call *slaweien*. They go attended with the Princes, Lords, and other great personages of their court. This ceremony began the year 1702, upon the *third* of *January* old stile. The first visit was to Mr. *Brandts*, where about nine in the morning the Czar came, and about three hundred persons in sledges and on horse-back. The tables were covered in very good order, and served immediately with several dainties of cold meats, and afterwards hot. They were very merry, and there was no want of liquor. His Majesty withdrew about two in the afternoon, and went thence with his whole court to Mr. *Lups*, where he was treated in the same manner, and from thence to several other places. Then they went to rest themselves in houses prepared for that purpose. The next day, among others, he paid a visit to our Resident Mr. *Hulst*. This Mi-

nister made mention of me to the Czar, upon the recommendation of Mr *Witsen*, Burgo-master, and Counsellor of the city of *Amsterdam*, and did me the honour to invite me; and ordered that I should be placed in a room, through which the Czar was to pass. As luck would have it the Knez or Prince of *Troebetskoy* came into this place, and having no knowledge of me, and perceiving me to be a stranger, he asked me, in *Italian*, if I understood that language; I told him I did, with which he seemed to be much pleased, and had a pretty long discourse with me concerning *Italy*, and other countries where he had been as well as I. Hereupon he went to give his Majesty an account of what had passed, and he had the curiosity to come with all his train, to the place where I was, but not expecting him so soon, I was a little in confusion, though upon a recovery of myself, I made my address to him with a most profound respect. He seemed surprized at it, and asked me in *Dutch*, *Hoe weet gy wie ik ben? en hoe Romt gy my te kennen?* "How is it you know who I am? and how comes it you know me?" I answered I had seen his picture at Sir *Godfrey*

1702
In 5
C. 11.

The Author
speaks to
the Czar

1702 *Godfrey Knecht* in *London*, and that it made too deep an impression upon my mind to be defaced. As he did not seem quite to approve of this answer, I added, that I had besides, had the honour to see him come out of his court, when he went to *Mr Brandts*, which seemed to please him better. He asked me of what town I was, who were my parents, if they were still alive, and if I had brothers and sisters. Having returned the proper answers, he asked me some questions about my first travel, what year I set out, how long I was about them, in what manner I travelled, and how I returned again. He then talked to me about *Egypt*, the *Nile*, and *Great Cairo*, of its extent and buildings, of the state and condition of what belonged to the *Old Cairo*, of *Alexandria*, and several other places, adding he was sensible there was another place called *Alexandretta*. I told him, this last place was the sea port for *Aleppo*, and acquainted him with the distance between them. All this the Czar asked me in *Dutch*, and would have me continue to speak in that language, saying he understood me very well. And it appeared that he did so, for he explained all I had said to the *Russian* Lords that attended him, with a nicety which surprized the Resident and the rest of the *Dutch*. He then ordered me to speak *Italian*, to the Knez or Prince *Tschetkoo*, who understood it pretty well, and then he left me. After he had been three good hours with Monsieur the Resident, he went to make some other visits in the *slabode*, because it was the last day, the festival of the consecration of the water, being to be celebrated the next day, and the *Monday* being the 6th of *January*, old style. That day the son of General *Boris Petrovich Czernomys* arrived, and while his *Cæsarian Majesty* was at church, brought him the agreeable news of the defeat of the *Swedes* by the *Moscovites* in *Lützen*, 5 or 6 leagues from the town of *Drüpt*. He informed him the *Swedes* had, in this battle, lost

4000 men, that they had taken 7000 some hundreds of prisoners, and that among them were several officers. This Nobleman, who was in the action, and had been dispatched by his father with these glad tidings, acquitted himself so handsomely, that he inspired an universal joy. The festival I just now mention, is in remembrance of the manifestation of Jesus Christ, and I was an eye-witness of it.

In the river of *Joussa*, and not far from the castle they made a square hole in the ice which was 13 foot from corner to corner, or 52 feet in circumference. This hole was inclosed by a curious piece of wooden-work, having at each angle of it a pillar, which supported a kind of cornish, whereon were four pannels painted in the form of arches, and at each corner a representation of one of the evangelists, and above all two kind of half domes, upon the middle of which was a large cross. These pannels, which were also painted within, represented apostles, and other holy personages. The finest piece of all this, to the east of the river, was the baptism of our Lord, by St *John*, in the river *Jordan*, with four angels on the right. Each of these pannels had on the outside painted upon them five angels heads with wings. There were four steps on the west side of this hole, to which they had fixed a considerable weight of lead to make them sink in the water. The patriarch or the person that performs this ceremony, stood upon these steps quite to the water, which was in this place eight foot deep. Upon the ground they had spread large red carpets, surrounded with a square inclosure, 45 paces from corner to corner, or 180 in circumference. This inclosure had two others in the nature of balustrades, at the distance of four paces from each other, four foot high, and, in like manner, covered with red cloths or carpets. They had erected three handsome wooden altars to the westward near the edge of the hole. Four doors gave admission

1702 million thereto, the chief of which was to the southward of the gate of the castle. They also were painted, but sadly enough, and like the rest, represented sacred things. Having thoroughly surveyed all this, I went to a rising ground near the castle, between the two gates on the side of that they call *Tayninski*, or the *Sacred Gate*, to see the procession pass by. It began to move about eleven of the clock, from out of the church of *Sabour*, that is, the place of the assembly of the saints, which is in the castle, and the chief of all the churches in *Moscow*. This procession consisted wholly of churchmen excepting some persons in common dresses who led the way with standards made fast to large staves. The churchmen were all in their priestly habits, and made a very fine show. The more inferior priests and the monks, to the number of about 200 came on first, preceded by several choristers and singing boys in common habits, with each a book in his hand. On each hand they were guarded with armed soldiers, while others with staves attended them to clear the way. After these appeared all such as wore the episcopal habit, being about 300 in number. The 12 first were metropolitans or cardinals, in a habit commonly called *Sackosse*. After these came 10 archbishops and three bishops and a great number of archimandrites, or superiors of convents. When about 200 of these last had gone by, you saw every thing these priests carried in procession, as a pole with a lantern, representing the light of the word of God, in honour of the pictures of the saints, or to give them an air of grandeur. Two cherubims, they call *Lepieds*, at the end of two poles like the former, then two crosses, a picture of *Jesus Christ*, half-length, almost as big as the life, a great book, and then 20 gold and silver caps, adorned with jewels, and carried separately, each by a person appointed. The ceremony over, the chief of those present appeared in those caps, that of the metropolitan being of gold,

adorned with pearls and precious stones. The grandest of the prelates also wear these caps, which they call *mitres* [mitres]. This metropolitan who represented the patriarch, came immediately after the great book and had in his hands a great gold cross, enriched with jewels, which every now and then touched his forehead, and a priest had him under each arm to support him. Being in this order got to the side of the river, and their ceremonies, which took up a good half-hour, were all over, the metropolitan drew near to the water, and three times dipped the cross into it saying, as the patriarch was wont to say, *SPACI GOSPODI LUDI TWOYA, I BLAGOSLOVI DOSTOANIA TWOYA* God preserve his people, and bless his inheritance. They then returned towards the castle, but the 200 priests that had preceded as the procession went out, returned not back in the same order, but dispersed. Those who had the sacerdotal or episcopal habit walked back in good order. Among others, I observed two men, very poorly dressed, with a tub or something of the kind which covered up with a cloth, could not well be distinguished. This vessel was followed by another, and carried in the same manner, with a pewter pot full of the water, which having been blessed was carried to the castle to sprinkle the apartments, and the paintings. As soon as the procession had got in again, they hurried back every thing that had been as a decoration to the water, and I took notice that a *Moscovite* souped a great broom into the water, and washed the spectators with it, but they did not seem to be a bit the better for it, and in short, I thought there was something ridiculous in this part of the solemnity. This procession, which lasted till two in the afternoon, had drawn together a prodigious throng of people, a sight well worth the seeing, if there had been nothing else, and had a fine effect upon the river, the castle being upon an eminence

1702 eminence we could from thence see all the multitude even to those upon the wall. As we were going home again, and had got to the gate of the castle, there was such a crowd that we had much ado to get out of it. And indeed our curiosity had like to have cost us dear, besides the danger of standing so long in the snow.

This festival was formerly celebrated with much more pomp and solemnity than at present, it having been customary for their Majesties, and the Grandees of state to be present thereat. But the present Czar has made great alteration in this, as well as in every thing else. We shall talk more about this in the sequel.

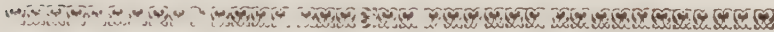
The night of this month it began to thaw, and even to rain, the weather being much more open, than had been known for many years before.

Upon the evening, there were great doings for the victory his Majesty's arms had obtained of the Swedes. There was a great fire-work on one side of the castle, in the middle of the *Bazar* or market place, which is very low and pretty spacious, and it extended from one end of the place or square to the other. They ran up a great boarded building, full of windows, towards the castle, in which his Majesty entertained the principal Lords of his court, the foreign Ministers were there also, and particularly him of *Denmark*, and the Resident of *Holland*, together with a great number of Officers, and many merchants from *Amsterdam*. To shade as well as to adorn this building, there were three rows of branches like young trees, planted before it. The entertainment began at two in the afternoon, and at six in the evening they began to play the fire-work which turned till nine. It was raised upon three great tables or theatres of wood, very lofty and spacious, on which they had several figures, nailed to plaques and painted of a brown colour. The design

of this fire-work was after a new 1702 manner and different from all of the kind I had ever seen before. There was in the middle on the right hand, a figure of time, twice as big as the life, with an hour-glass in his right, and a palm-branch in his left, hand, which was likewise held by fortune on the other side with this inscription in the *Russian*, *God be therefore praised*. On the left hand towards the boarded-building where his Majesty was, there was a trunk of a tree which a beaver was gnawing with these words, *By perseverance he shall be unrooted*. Upon the third stage, on the other side, there was another trunk of a tree with a young branch sprouting from it, and not far off a very calm sea, upon which appeared a half sun, which being lighted up looked reddish, with this device, *Hope now appears again*. Between these stages there were little square pieces of fire-works, which continued to burn and were not without their devices. The second of these small fires, near which I happened to be, and which was lighted first by his Czarian Majesty, represented a cross with four arms, the third a vine-branch, the fourth a bird-cage, with different devices. As these were all illuminated after the manner of our country, it was easy to see what they were meant for. There was moreover in the midst of this place a great *Neptune* astride upon a dolphin, and by him several sorts of fire-works upon the ground, surrounded with piles to which cases or fuses were fixed, which had a very fine effect, some of them forming a golden shower, and others throwing out stars. When they were upon the point to set fire to these works, several of the ecclesiastics and other persons of distinction in the boarded building with his Majesty, came out and went thence into a covered place, in the midst of all this machinery to perform some ceremonies. There was a guard of soldiers over the gate of this lodge or building, adorned with a number of standards. In a word, there is no expressing the multitude

1702 *W*itude of people gathered together upon this occasion. The *Czar's* sister alio was present at this sight, and was with several Ladies, upon a tower at one end of this market-place. Another tower there was, one of the highest in this part of the town, illuminated from top to bottom. The great stages we formerly mentioned burned each of them above a quarter of an hour. At the same time we heard the noise of the artillery, which had been discharged before the entertainment. When the fireworks were over, the tables were covered again. I withdrew to the stabode, where at ten at night I again heard the report of 90 great guns, and many afterwards. What was to me the most extraordinary, upon

such an occasion as this, and in such 1702 a crowd, there was not the least disorder, which indeed must be attributed to the care that was taken to dispose of soldiers and guards so as might best prevent any thing of the kind. There were, however, some *French* officers who had a quarrel among them, and began to handle their swords, and made a great noise near his Majesty's lodge; to prevent the consequences of which there was a post put up near the *Dutch* church, in the stabode of the *Germans*, to which were tied a sword and an ax, with the papers affixed in *Russian*, *Latin* and *German*, forbidding any person whatsoever to draw a sword, or fight a duel upon pain of death.



C H A P. VI.

A severe Execution at Moscow. The magnificent Wedding of one of the Czar's Favourites. The Author is admitted into the Presence of the Empreſs, the Widow of his Majesty's Brother.

1702 *W*UPON the nineteenth of this month there was a terrible execution at *Moscow*. A woman who had killed her husband, was condemned to be buried alive, up to the shoulders, and having the curiosity to look at her in this condition, I thought she looked very fresh and of a good countenance. About her head and neck they had tied a white linen cloth, which she got to be undone because it bound her too much. She was guarded by three or four soldiers, who had orders to suffer nothing to be given to her, either to eat or drink that might prolong her life. But the people had leave to throw into the pit where she was buried, certain little *Kopillies* or pence, which she gave thanks for by a motion of her head. The money thus bestowed, is com-
Vol I

monly laid out in little tapers, which are lighted up in honour of certain saints, they call upon, and partly in a coffin. I know not whether those who have the guard of these unhappy women, may not seize on a part of it themselves, to allow them some refreshments in private, for some of them live a good while in this condition, but this died the second day after I had seen her. Upon the same day there was a man burnt alive, for some crime which I know not. I shall in the sequel speak more amply of the administration of justice in this country, and therefore shall proceed with my narration according to the order of time.

Upon the twenty-sixth, they celebrated the marriage of a certain favourite of the *Czar's*, called *Fielael Priencowitz Souskie*, a *Muscovite* Nobleman,
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1701 blemer with the *Knezna*, or Princess *Mari Sava Saborkofskaja*, sister of the *Knez E. darr Sarewitz Saborkofka*, a favourite also with his Majesty. To this solemnity this Prince invited the principal Lords and Ladies of the court, and the foreign Ministers, and some of the *beyond-sea* Merchants and their wives. All that were invited were ordered to dress after the ancient manner of the country, more or less richly according to the regulation in that case prescribed. The wedding was in the labode of the *Gernai*, at the hotel of General *Perce*, who had some years been dead. It is a great building, after the *Persian* mode, and you go up to it by steps to the right and the left, because of its extent, and in it are magnificent apartments, and a very fine salon, which was hung with rich tapestry, and the place of the solemnity. Here you saw two great leopards with a chain about their neck, and with their fore paws upon an ancient shield all of massy silver, as also a large globe of silver upon the shoulders of an *Adiant* of the same metal, besides great vases, and other pieces of plate which had been partly brought from the *Czar's* treasury. The place they were to meet at, for the cavalcade, was in the city, near the castle, in two great buildings opposite the one to the other. The Great Duke, and all the guests repaired to these early in the morning, the men in the one, the Ladies in the other. They came out about ten of the clock to go to the castle, in the middle of which I had got to have a sight of this cavalcade, which appeared the finer, as the weather was very fair. First came the *Czar* himself upon a proud black courser, he was habited in a most magnificent cloth of gold, his upper garment or robe was embroidered with many figures of several colours, and on his head he had a great red fur cap. His horse was handsomely caparioned with a fine gold housings, having upon each fore-leg a silver hoop of four inches broad. The majestic air of this

Prince who is a good figure on horseback, added not a little to the splendor of the sight, which it must be owned, was quite royal. On his left hand he had the Prince *Alexander Danilovitch de Menzief*, dressed in the same gold stuff, and mounted upon a very fine steed, nobly adorned, and with silver hoops about his legs like those of his master's horse.

The principal *Knazes* or Princes followed two and two according to their rank, all on horseback, and dressed the same, to the number of 48. The *Czar* being in this manner come to the castle, he there stopped to wait for the rest, in the mean time making his horse prance and curvette. He was near the gate of the *Lucaritz*, or the court, where are his own apartments, and overhead was the Princess his sister, the Empress widow of the late *Czar*, and her three daughters who all sat in an open place. When he went under this gate, the Princesses saluted him with a most profound respect, and he took care to return the compliment to the full. All these Nobles being thus passed on, by two and two, there advanced a number of lights surrounded by a great body of footmen, and then 120 of the chiefs of the court, two and two, and clad like the former. These were followed by goosts or customers, our Resident, and the foreign Merchants, whose habit and caps were quite different from the rest. They had indeed yellow boots, but their caps were low and common, and nothing at all for magnificence, compared with the others. These were to the number of 34, so that in this cavalcade we may reckon there were 204 persons all for the most part richly equipped. Many of their horses had silver bits, and some of them had chains of the same, two fingers broad pretty thick, and hung from the top of the horse's head to the bridle and fastened to the pommel of the saddle, which made an agreeable jingle. There were some who had them quite flat and only of plate un. After these there appeared

1701 peared in sledges, in the three first of which were the three *German* doctors, and in the two others, the two most ancient merchants of our country. These were followed by a great chariot or waggon covered with red cloth, and designed for the two Emperors. Thus it is the *Russians* call those his Czarian Majesty is pleased to appoint to appear, as Ladies of the state, in this ceremony and such like it. The first of the Ladies, the wife of the *Knez Fudler Sausfritsz Romodanowski*, who commands in *Moscow* in the absence of the Czar, was indisposed, and could not be there, so that the other, the wife of *Kanawitz Bortulun* appeared alone. Upon her head she had a small white high-crowned felt with a narrow brim, with two maids of honour seated opposite to her in the chariot, waggon, or coach, which was drawn by twelve white horses, and surrounded with servants in red. This was followed by twenty five others smaller, but covered the same with two white horses, in one of which was the bride, and *Russian* Ladies in the rest. Among these there was an ugly little sledge, fastened to the tail of a poor creature of a horse, and in it a little mean-looking fellow, of a piece with his carriage and dressed like a Jew. I guessed he was drawn in this manner for some crime he had committed, and so I afterwards understood it to have been from people that knew him, and that it was really to punish him that he made this figure, he being it seems a Jew by extraction tho' he had turned to the christian faith. There came after these seven other sledges filled with Ladies of our nation, followed by some empty chariots which closed the procession, which in this order went through the castle, and a part of the city as far as the church of *Bogoyaslensky* or of the *Annunciation*, where the marriage ceremony was performed in the presence of the Czar, and many personages of that illustrious assembly. My curiosity being thus satisfied, I returned to

my lodging, and afterwards pitched 1701. upon a good place in the slabode, that I might see them go to the place where they were to have the feast. They did not come till three in the afternoon, being then to the number of 500 as well men as women, who went into different apartments where the two sexes could have no sight of each other. The Empress Dowager, the Czar's sister, and her three daughters were at one table with some Ladies at court. The bride was at another with other Ladies, and she that represented the Empress was alone and raised above the rest. The other Ladies, as well *Russian* as others, were in another apartment, and the music was so placed as to be heard by every body. After the repast, which was a royal one, and lasted several hours, the bride and bridegroom were conducted to the place where they were to consummate the marriage, at a little distance from the house upon the river *Nusa*, being a small building erected on purpose, and where they had an ordinary bed prepared for them. Most of the company dispersed between ten a clock and midnight, though a great part of them staid in the slabode, in houses prepared and appointed for them, by order of the Czar, that the *Russians* might the more easily meet together the next day at the same place, from thence to go to the hotel of the Major General *Mensius*, whose widow was still alive. She who represented the Empress went thither in the night, and the bride went thither early the next morning. The Czar also moved towards it about ten of the clock without the attendance of the strangers, and having been there about an hour, he went in good order to see Mr *Lups*, who waited for him at the door, attended by some of the merchants of our nation. He there stopt a little with his train, but alighted not from his horse, though he was well regaled with liquors.

I cannot forbear to mention one thing which contributed much to the mirth of this company. The bride-

1702 bridegroom was upon a very fine horse, and another Lord was upon a mare full as beautiful, both of them warm, and prepared for what was to happen. The horse failed not to cover her, and the cavalier upon her was so dextrous as to get off unhurt, while the bridegroom kept his saddle all the time of the action which caused a great laughter among the spectators. They would have done this before, but could not bring it about. The Czarian Prince then appeared on horseback, attended by several young Lords of his own age, a groom leading his horse by the bridle. He was followed by the bride's chariot, and hers by the great one with twelve horses, with the Lady that represented the Empress, and this, by many others, full of Russian dames. When they came to the palace where the wedding was to be celebrated, and where I had taken care to be by going another way, his Majesty went in first, and was followed by the bride, who went into another distinct set of apartments on the left-hand, and where formerly lived general *le Fort*. The great chariot stopped to make room, it being difficult for it to go on because of its height, and not able to turn the place was so narrow. In the midst of this the young Czarian Prince alighted, and stood by the side of the chariot, and so he continued till it went in, which it did not without sticking at top. After this the Prince crossed the court of the palace, and the Empress alighting from her vehicle, went up some stairs on the right-hand. The strangers and their wives repaired thither also, and staid much as they did the night before. The third and the last day it was resolved to appear in the German dress, and every body did so, except some of the Russian Ladies and thus they repaired again to the new married couple, but separately. The men and the women sat at table together, as the custom is with us, and there was dancing and skipping about, after the entertainment, to the great satisfaction

of the Czar himself, and all his 1702 guests and thus ended a solemnity, which being so singular as it is, I concluded every body would be curious to know as much of it as they could.

Upon the second of February they brought a part of the Swedish prisoners, mentioned before, in sledges. Upon the fourth they came for me to wait on the Czar, who was at the palace of his great favourite Prince *Mensikoff*. This palace is called *Sennogskies*, the name of a village, a mile and half from the *Slab-de*, where I found his Majesty employed in trying of some fire engines lately arrived from *Holland*. This Prince perceiving me, called me to him, and went again into the palace. Well, says he, you have seen many strange things, and yet I will venture to say you never saw anything like what you are going to see. He then ordered a poor Russian, who had been brought on purpose, to open his cloaths. I trembled at the sight, he had an excrescence beneath the ravel, of about the length of a hand, and four inches in substance, from whence went out all the food he eat, and the poor wretch had been nine years in this condition. This disaster happened from the cut of a knife, which had so irritated the parts about the common passage, that there was no cure to be had. I frankly confessed I had never seen any thing like it, but said I knew a man who voided his food by his mouth, at which he seemed to be not less surprized. He then ordered this poor man's excrescence to be squeezed, that I might be the more sensible of the nature of his case, and every thing came out half digested. The patient was about thirty five years of age. Having discoursed with his Majesty about two hours, and been regaled with liquors, he left me, and Prince *Alexander* came up to me. He told me the Czar having heard I could paint, was desirous I should do the pictures of the three young Princesses, the daughters of the Czar *Ivan Alexo-*

1702. witz his brother, who had reigned jointly with him till he died, which happened upon the *twenty ninth* of *January* 1696, and that it was the chief reason I had been sent for to court. I gladly accepted of the honour, and went with this Lord to wait upon the Empress, the mother of these young Ladies, at a house of pleasure belonging to his Majesty, called *Ismailhoff*, most agreeably situated, about a league from *Moscow*, that I might have a sight of them before I began my work. When I had approached the Empress, she asked if I could speak the *Russian* language, to which Prince *Alexander* answering in the negative, they talked together for some time. This Princess then filled out a little cup of brandy, which she presented to the Prince, who drinking it off, delivered the cup to one of her maids of honour. She filled it out a second time, and the Empress presented it to me herself. She also gave us a glass of wine, as did also the three young Princesses. After this a great glass of beer was filled out, which the Empress again presented to Prince *Alexander*, who, having taken a sip, returned it to the maid of honour. The same ceremony was observed with regard to my self, and I just touched it with my lips, for in this court it would be taken much amiss to empty the last glass of beer that is presented. I then talked a while with Prince *Alexander*, who speaks pretty good *Dutch*, upon the subject of pictures, and when we went out the Empress and the three young Princesses gave us their right-hands to kiss, the highest honour that can be received in this country. Some days afterwards there were great nuptial doings at the palace of Prince *Menzikof*, for some belonging to the Czar, who was there present with the Prince his uncle, and several Lords and Ladies of the court, nor were some of the *English* and *Dutch* Merchants and *German* Ladies uninvited. The table, in form of an horse-shoe, was spread in the great hall, and the Czar and the *Russian*

The author
appears be-
fore the
Empress

Rejoicings
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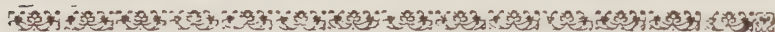
Lords were on one side, and the Ladies on the other. The Czarian Prince, Prince *Alexander*, and the *English* and *Dutch* merchants were at a round table in the middle of the hall, at which I had the honour of a seat. After a magnificent repast there was dancing after the *Polish* manner, the music, which was very good, being on the left-hand.

Prince *Alexander* went away that same evening, in order to spend some days in the country, where he had some business. Upon the eleventh Mr *Panuel Heims*, the Envoy from *Denmark* took a tour to his own country, designing to return in the spring, and to leave his wife behind him at *Moscow*. Upon the fifth of *March* I had the honour to dine with his Majesty at *Probrojensko*, the usual abode of that Prince. After dinner he carried me to the Empress's palace, to see the pictures of the three young Princesses, which were begun, and he entertained her a good while upon the subject of my travels. Upon the eleventh he went with some Lords of his court to visit Mr *Brants*, and there he saw what I had painted at *Archangel*, and seemed to be much pleased with them. Talking from one thing to another, this Prince, at last, made mention of certain pieces of cannon, which were thought to have the arms of *Genoa*, which, as well as those of *Venice*, are a lion with one paw on a book, upon them. He wanted to be satisfied as to this, and resolved to take a view of them, appointing the palace of the Prince to be the place to meet at for that purpose. His Majesty accordingly came at the time appointed, and Prince *Alexander*, in his name, made a present of a gold medal to every one there, who were for the most part foreign merchants that he had an esteem for. Upon this medal his Majesty was represented with a crown of laurel on his head, with this title round him, PETER ALEXOWITZ, GREAT CZAR OF ALL RUSSIA. On the reverse were

1702 were two eagles, with the day of the month, the first of February, and the year 1702

Having been here entertained with great magnificence, they returned to *Prebrosensko*, which is reckoned to be no better than the abode of a captain, his Majesty not having as yet assumed an higher title. This palace is not above three miles from the city, and not far from that of

Prince *Menzikof*. It is also the 1702 arsenal of the regiment of his guards, we here saw the three guns mentioned before, upon which there was a lion plain enough, though a good deal worn down. They were very short, and like our mortars. But I do not comprehend how they should have formerly fallen into the hands of the *Russians*.



CH A P. VII.

Magnificent Entertainments given by his Majesty in the Country. Particulars concerning the Empress. His Majesty drets himself upon the River Moskva. Celebration of Easter among the Russians. His Majestys Departure for Archangel.

WHILE we were looking at these guns, they got every thing ready to go to a village belonging to Prince *Alexander*. It is called *Alexeyeski*, not far from *Lemuenefskie*, about twelve versts from *Moscow*, where this Nobleman has a very fine country-house upon the river *Yousa*, a charming place where there are wonderful fish-ponds abundantly restored. But I thought nothing here finer than the stables, large, and made of wood, as well as the house, and containing above fifty very fine horses. We here found some *German* Ladies his Majesty had ordered to be here, to provide some agreeable entertainments. We were ten in all, our Resident, three *Dutch*, and the rest *Russian* Noblemen and Ladies, to the number of thirteen, including Prince *Alexanders* sister. We were perfectly welcome, and treated with a supper of flesh and fish. They had spread two tables in a great hall, the one a long one, at which sat the Czar, and several of his Nobles on one side, and the Ladies on the

other, the other was a round table in the middle, where sat the *English*, and most of the *Germans*, or *Dutch* rather. After supper they retired to their apartments, the *Russians* on one side, and the Ladies on the other, only the strangers staid some time longer together. The next day there was a feast like the former, with music, consisting of violins, basses, trumpets, hautboys, flutes, &c. Then they danced after the *Polish* manner, the Czar, who was in a very good humour, encouraged every body to be merry, nor was there any forgetfulness about the wine. At night every one withdrew to begin again the next day, which was spent like the former, in all manner of diversions, no one being at all overcome with liquor, and then all returned to their several homes.

I then got leave to have the pictures of the young Princesses, which I had painted in large, brought home to my lodging, that I might put the finishing hand to them, the Czar having pressed me to do so, because he wanted to send them somewhere.

I obeyed

1702 I obeyed with all the haste I could and dressed them after the *German* mode, in which they commonly appear in public, but the heads, which were left to my choice, I dressed in the antique stile

Let us now take a view of the Empress, *Paraskowja Feodorowna*. This Princess is not above thirty years old, and is pretty bulky, tho' being till therewith, it does not much spoil her. It may be even said of her that she is handsome, of a very genteel behaviour, and most engaging manners, and indeed, the Czar has a great value for her. The young Czarian Prince *Alexey Peterowitch* often visits her, and the Princess her daughters, the eldest of which, *Catharine Iwanowna*, is twelve years old, the second, *Iwanowna*, not above ten, and the third, *Paraskowja Iwanowna*, is the youngest of them likely

The second has fair hair, a fine complexion, the other two have dark hair and blue eyes. The youngest is a very lively and charming child. I would be hard to say how many civilities I had heaped upon me in this court while I was at work upon these pictures. They never failed in the morning to present me with liquors and other refreshments, and often they detained me to dinner, and always served up as much flesh as fish, which very much surprised me, because they were then in the midst of Lent. In the day-time they always took care to supply me with wine and beer, and indeed I believe no court, especially such a court as this, was ever so kind to a private man, and I shall retain a grateful remembrance of it as long as I live. Imboldened by all these favours, I presumed to offer a book of my travels, which I had got bound on purpose, to his Majesty in the palace of *Piobrojensko*, not doubting of a favourable acceptance, in which I was not at all deceived.

Upon the twelfth month he went in a boat upon the river of *Moska*, he

went down against tide, three or four wersts beyond the bridge, passing by the castle, and came up again with the tide, at a great rate, three or four wersts on this side of the same bridge, to which he afterwards returned, and where Prince *Alexander* waited for him, attended by some *English* and *Dutch* merchants, whom he again entertained both with fish and flesh, notwithstanding *Lent* and the *Passion-week*, leaving every one to his liberty, but he and his train eat nothing but meat.

The month of *April* began with so extraordinary a thaw, that in a very little time there was no ice to be seen, and the river, upon this sudden alteration, swelled to a height it had never been known at in the memory of man. The mills upon the *Youja* were much damaged, and the ponds over-flowed the low land behind the houses, and laid it under water, and the roads and ways were much in the same condition, which is what often happens in spring time, when the snows begin to melt. The *Slabode* of the *Germans* was in such a pickle, that the horse went up to the girth in mud and mire, which being reported to the Czar, he ordered it to be cleaned, that the dirt that might farther center in this part should be diverted, and turned off.

Upon the first, about six in the morning, a fire broke out at the house of one of our countrymen in the *Slabode*, and the Czar was immediately there to give orders, as he always is upon the like occasions. There is a watch every hour of the night, who never fail to give the alarm upon all accidents of this nature.

That same day they celebrated the feast of *Easter*, to the great joy of the *Russians*, as well because the desired time was come when Christ was to rise, as because it put an end to *Lent*. You hear the bells all the night before, all the day itself, and the next day. They then begin to give *Easter* eggs, which continues for a fortnight, a custom as well among

1702 among the great as the small, the old as the young, who mutually make each other presents of them, and the shops are every where full of them coloured and boiled, the most common colour of them being a plum blue, though there are also such as are green and white, very neat, some are very well painted, and worth two or three rix-dollars, and, in short, many of them have these words upon them, CHRISTOS WOSCHREST, *Christ is risen*. Persons of distinction have them at their houses, and present them to such as come to see them, at the same time kissing them upon the mouth, and saying, CHRISTOS WOSCHREST, to which the other answers, WOISTINO WOSCHREST, *Yea, he is truly risen*. The middling sort of people give them to each other in the streets in the manner we have said, and no body refuses them of what sex or condition soever. Servants also carry them into their masters, who make them a present called *Praesnik*. They brought me thirteen or fourteen very neatly coloured by women, and formerly these presents were made a very serious business, but things have lately been much altered in this respect as well as the rest. The *Russians* of quality and foreign merchants have indeed presented the congratulatory eggs to his Majesty now on the throne, and have received the same from him, but the custom is over.

Upon the *ninth* the Czar recreated himself again upon the river *Moska*. The watermen in his Majesty's shallop, and those in that of the Princess his sister, were in white shirts, after the *Dutch* fashion, laced down before, and all the foreign merchants had orders, the night before, each of them to get ready two. These boats had two small masts, that they might sail if there was wind. They fell down the river from the country house of the General *Velt-Marshel Boris Petrowitz Czeremetof*, opposite to his Majesty's fine house, called *Warobjowegoro*, where he had the day before entertained his Majesty

and all his train, consisting of the 1702 Czarian Prince, the Princess, his Majesty's sister, attended by three or four *Russian* Ladies, a number of Lords and officers of his household, our Resident, some foreign merchants, and about fifteen or sixteen *German* Ladies. All the shallops appeared before the house of this Nobleman, being about forty in all, with each ten or twelve oars. The Czar being embarked with all his company, they went down the river at a great rate beyond the bridge, and proceeded to *Kolomnensko*, a country-house belonging to his Majesty, about twenty wersts from *Moscow* by water, though, not above seven by land, where they got out about seven o'clock, and met with a most royal supper. The next day they were entertained in the same manner, and had music, and about three in the afternoon they came back to town, some in coaches, some in calashes, and some on horseback. The next day Mr *Brandts* entertained his Majesty, attended by the Resident of *Holland*, and several others, *English* and *Dutch*. They were so merry that the Czar staid till eleven at night, and the rest till two in the morning.

Upon the *nineteenth* I had orders to carry the young Princesses pictures to the Empress, that she might see them now they were finished. I went with Prince *Alexander's* brother-in-law, but this Princess was so much out of order that she was even in bed. However I placed the pictures so that she might see them; she seemed to like them, thanked, and presented me with a purse of gold, which she delivered to me with her own hand, and did me the honour to give me to kiss. She then asked me if I should stay long enough in the country to paint them over again, to which having returned an answer, one of the young Princesses gave us brandy in a little gilt cup, then a glass of wine, and so we took our leave. From thence I carried the pictures to the palace of Prince *Alexander*, where I packed them up, so

1702 as to be fit to send away. The same night the Czar, attended by Prince Alexander, the Patriarch Melchior Moysewitz Solof, keeper of the great seal, the first Minister of state, Count Fedor Alexewitz Golowin, the Sieur Gabriel Golofkiem, the Knez Gregory Gregorowicz Roschdanofskoe, Bojar, the Knez Tuerje Tuerjewitz Froetbetskoy, and the Stolnick, who waits on his Majesty at table, attended by these he set out for Archangel.

Mean time they prepared to clean the ways in the Slabode, which they began to do upon the twenty sixth, first they threw the dirt up along the sides of the houses, that so it might be carried off, having made choice of two Germans to direct the work, and they acquitted themselves so well of their charge, that at the end of the week the streets and ways were so mended, that people began to walk up and down a little.

Upon the third of May we had advice from Archangel, that the thaw had swelled the river there to a most extraordinary degree, and that it had done much mischief, that most of the houses near the foot of the new Dwinko had been over-flowed, that the timber and work in his Majesty's dock-yard had been carried off by it, that a ship upon the stocks had been turned topsy-turvy by it, that certain ships at anchor before the town had been driven against the bridge of the palace of the merchants. In short that the water had even mounted up to some of the gardens in the city.

The next day they began to remove the dirt in the Slabode, every body having leave to do it at his own expense, and to carry it into his garden to heighten, or to dispose of it elsewhere, as he should think most necessary and convenient. And the more still to forward this work the German merchants met at the hall of the Lords a fine house, well seated in a fine garden, where they chose two other surveyors whom they added to the two former, this

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election was by most voices, each writing down the name of the person he was for upon a little bit of paper. To these, they added eight others by way of assistants, and invested them with a sufficient authority.

The ninth, being the festival of St Nicholas, we had letters from Holland, dated the 28th of the month before, with the doleful News of the Death of his Britannic Majesty, William the III of glorious memory, after a sickness of but four days. This caused a great consternation among the strangers, but chiefly among our countrymen, who best knew the great worth of that Prince, for whom they put themselves into mourning for six weeks.

Upon the nineteenth, we had advice of a great inundation that had happened in Holland, that it had drowned several villages, and been the death of a number of people. It was added the Allies had carried Keyserjwaert.

Upon the twenty-first, they celebrated the festival of Walla Diemerska Bogaroditssa, a town where they pretend the Virgin Mary to have formerly appeared, and which they keep in remembrance in one of the churches of this city, constantly upon the Thursday before Pentecost, which they call Seeme. Some of the clergy go that day early in the morning, to a pit or ditch, and cast into it those that have been murdered, and those that have suffered execution, for crimes. These pits, of which there are three or four about Moscow, are filled up every year, and new ones are dug, which was done the night before. That day also they buried the Emperet's mother who died the day before, for they never keep the dead long above ground, which, is what we shall have occasion to dilate on hereafter. This funeral was without any ceremony. The same day, in the morning, a fire broke out at Moscow, and could not be put out before 10 of the clock. Upon the

K

third

1702 third of June the like happened at a village not far off, and upon the fourteenth, for the third time at Moscow. About the same time certain 1702. Merchants set out for Archangel



CHAP VIII

Productions of the Earth, Fruits, Country-Houses, Fish-Ponds, and other things the Russians delight in. Russian Hermits in Prison.

I Went sometimes to take the fresh air in the country with my friends, and one day, in July, as I was in the woods I found certain Goose-berries, they call *Costenitsa*, which have a very pleasant acid. The better sort of people eat them with honey or sugar as we do strawberries, and make a sort of sherbet with them, which is a refreshing liquor for sick folks. The woods about

Moscow are full of this fruit, which grows in the shade of the trees throughout all Russia. The word *Costenitsa* signifies a stoney goose-berry, and to say the truth a stone it has. Every stalk produces three or four others smaller, by which hang the goose-berries in clusters of twenty together, as may be seen in the next Plate letter A. Their leaves are green winter and summer, and



1702 they are ripe in July There is also another sort of them, called *Brusnut-
/a*, larger than the former, and grow single like those goose-berries in our Country, which grow 20 or 30 in a cluster These do not grow above a span from the ground, and others about half as high again Great quantities of them are every year carried to *Moscow*, where both strangers and *Russians* lay in a store of them These last put them into tubs or casks of water, and there leave them all the summer, they then draw it off and drink it, and very refreshing and pleasant it is, especially if you sweeten it with sugar or honey, and they are also eaten by way of refreshment The *Germans* squeeze the juice out of them, which they boil with honey and sugar to a certain consistence, and use it with their roast-meat, which it relishes most admirably They keep it also in a little cask, and mix it up with the juice of other goose berries, a liquor wherewith they regale their friends, and is very grateful to the palate The leaf of these is like that of the rose, as you may see in letter B, and is an ever green

Productions of the country *Russia* naturally produces roots and greens in abundance They have cabbages they call *Koposse*, which they store up, and which the poor eat twice a day, cucumbers also, called *Ougersise*, which they eat like apples and pears, and are stored up for all the year round, even by the most considerable people This Country in like manner, produces abundance of garlic, which they are very fond of, as may be smelt at a distance They call it *Siajnok* Horse-radish called *Green*, is there very common, and they make good sauces of it, both for fish and flesh Turneps they have of several sorts, as also red cabbages, and colly-flowers which strangers have brought among them for some time past You have asparagus there also and artichokes, but nobody eats them but strangers And the same it is with some things that grow under ground We taught them the culture of

the carrot, parsnip, and beet-root, 1702 of which they have now great plenty, as also of salleting and cellery, to them before unknown, but now admired by them The places about *Moscow* produce plenty of strawberries, especially of the small sort, the larger they eat in the hand They have raspberries also, and plenty of a large sort of melon, they are very large, but too watery, not very unlike our cucumbers, and produce no great quantity of seed

As for fruit-trees, they have many small-nuts, and a few wall-nuts Their apples are good, and pleasant to look at, as well the sweet as the sour I have had some of them so transparent you might see the Kernels in them It is otherwise with the pears, which are more scarce, and not so good, besides they are small. The same indifference may be expressed of their plumbs and cherries, excepting those in the gardens belonging to the *Germans*, they are very neat, full of good goose-berries, and many kinds of flowers, but the gardens of the *Russians* are wild, artless, and void of ornament. Fountains and jetteaus are there unknown, though they have water in abundance, and it were easy to have them, and at a very small expence They begin however, to change in this respect, as well as in that of their buildings, since the Czar has been in our provinces The *Knez Daniel Gregoritz Serkaskie* has a garden in the *Dutch* taste, near his village, called *Sietjove*, about 13 wersts from *Moscow*, it is pretty large, and near enough, tho' we must not forget he had a gardener from *Holland*, and indeed it is the finest garden in all the country Upon the whole there are but few curiosities in *Muscovy* The great beauty of their country-houses, is in their fish-ponds, which are admirable You have often two or three of them about a house, spacious and full of fish, which they are very fond of, and when any of their friends come to see them, the first thing they do, is to divert them with nets thrown into the water, and sometimes at a cast

1702 cast they shall catch as much fish
as would fill 20 or 30 dishes, and
sometimes more

I shall never forget a party of pleasure I had with some *Dutch* Ladies, with whom I went to pay a visit to Mr *Strelnof*, a rich man, who lived at the village of *Fackelsif*, 15 wersts from *Moscow*, where he received us very courteously. This gentleman had an handsome wife, a mighty good natured sort of a woman, who did all she could to make us merry. The house was well built, full of fine apartments, and what is remarkable, it had a kitchen after the *Dutch* manner, a very neat one, where our Ladies dressed some dishes of fish after our manner, though we had a good provision of cold meat, beside a score of dishes of fish in the *Russian* way, with good sauces. After dinner they carried us into a room where hung several ropes by the beams. These were to swing in, the usual pastime of the country, and accordingly the Lady of the house took her turn at it, being swung by two waiting maids, who were pretty enough, while she was swinging she took a child in her lap, and began to sing with her maids very agreeably, and in a most obliging manner, begging we would excuse her, assuring us she would have sent for music, had she had time enough. When we had thanked her for her favours, she carried us to the pond, and ordered them to get us some fish to carry fresh home with us. We took leave of our kind entertainers, and got into our coach prodigiously well pleased with them.

On one side of this village I perceived a tree of extraordinary size, with wide spreading branches, finely proportioned with a trunk of three fathom and a half in circumference, it was a white poplar which the *Russians* call *Alina*.

Most of the strangers have gardens behind their houses, or in the country, where they carefully cultivate several sorts of fruits and flowers, which they send for from home. The beds in the gardens are bor-

dered with plank instead of box, and as the country in itself is defective as to flowers, those in the woods being very indifferent, we cannot please the *Russians* better than by giving them nose-gays when they come to see our gardens. There are however some curious people, among the better sort, who have the like, and endeavour to cultivate flowers.

Their manners are remarkable enough. When they pay a visit, and go into a room they do not say a word, but look about for the picture of some saint, wherewith their rooms are always hung, they make three low bows to it, and making several signs of the cross they say *Gospodi Pomilus* "Lord have mercy upon me," or *Mier Ejdom Zjeiewoefonnen* "Peace be to this house, and to those that dwell therein," again making signs of the Cross. Then they salute the people of the house, and speak to them. This is a custom they observe even when they go to see strangers, addressing themselves to the first picture they see, for fear they should not pay the first honours to God, as they ought. Their greatest diversion is hawking, and coursing with greyhounds, and they are under good regulations as to this matter, the number of dogs every one may keep being fixed according to his rank, and besides these their private diversions are but few. Their musical instruments for the most part, are the harp, the kettle-drum, the bag-pipe, and the hunting-horn. They take great delight in being with mad people, or such as are deformed, or deep in liquor, when they happen to be so to excess. When they entertain their friends, they sit down to table at ten in the morning, and part at one in the afternoon to go home to sleep, and this they do winter and summer. Their manner of writing is very odd, they take the paper in their left hand, and put it upon their knees and write in that posture, there are however some of them who begin to write like us,

1702 and particularly in their offices
 Their manner of sewing is also different from ours, they put the thumb upon the first finger, and with that and the thumb, they pull the thread to and fro, directly opposite to our manner. They use their feet also, which are commonly bare, upon this occasion, and will hold their work between their toes, as well as we can between our knees, or by pinning it fast. But I must own I have seen them do otherwise.

Russian
 Hermits

In the beginning of July, I went with a friend to *Probrjensko*, to see three hermits, who had been prisoners there for four or five days. They had lived somewhere about *Ajopb*, upon the banks of a small river that falls into the *Danube*. I was surprized at the sight of them, the oldest was about seventy, and the other two seemed to be about fifty. The first had lived forty years in that place, in the hollow of a rock, where he had been once taken by the *Tartars* and sold to the *Turks*, but making his escape in a little while afterwards, he returned to his hermitage, where he had passed his days ever since. They said he was accused of straying from the *Russian* faith, but he denied the charge, desiring he might be examined, and declaring he was ready to suffer the greatest torments for the glory of *Jesus Christ*, though he could neither write nor read. They had nothing on but a dark coarse gown, their hair hung half way down their backs, was never combed, and so covered their faces, there was no seeing them without putting the hair aside, in short they looked like very savages. Upon the breast they had a great iron cross, that weighed four pounds at least, it hung by two bands of the same metal, which went over their shoulders, fell down behind the back, and were hooked to another of the same metal, which served for a girdle and was joined before beneath the cross upon the breast. The two others expressed so great a veneration for the old man, that they supported him under

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the arms, whenever he rose up, as he did when we came to him. They were to have continued in this prison till his *Czarian Majesty* should return, they were together, they had no lions on, and sat in an open place upon some mats in a corner, and at some distance from the rest. The prisoners in the same place were most of them chained by the foot, but with so short a range they could hardly stir, and had each of them a keeper within, besides those without, to prevent their escaping. This prison was made of good lofty timbers, small, square, and open at top, there were some covered places in it. I had a great mind to take a second view of these hermits, but was told they were removed to a neighbouring house, and that they were to stay till farther orders.

Towards the end of this month advice came of another victory over the *Swedes*. The Empress sent for me a little afterwards to paint the young Princesses a second time in great and habited as before. I would fain have avoided the task, and humbly besought she would excuse me, pretending I was under a necessity to pursue my travels, but perceiving she was a little out of humour at it, I, for many reasons, resolved to satisfy her, and began the work without loss of time.

Upon the fifth of June the merchants, that were left at *Moscow*, went from thence to *Archangel*. We attended them, as the custom is, ten wersts out of the town, to a village upon the *Yousa*, where there were tents spread under them to pass some time with several Ladies at length drinking to their good journey we returned to the city as we came.

Some days afterwards, as I was walking in the garden behind our house, with a gun in my hand, as my custom often was, to kill snipes and ducks upon the pond or river *Yousa*, I perceived a crane in the air over my head. I loaded my piece with a ball, the common bird shot not being enough to kill so large a bird, and had the good luck to bring him

Their manner of sewing

1702.

Victory over the Swedes

The Author paints the young Princesses a second time

He kills a crane and eats it

1702 him down into the pond. This was remarkable enough, there being but few or none of these birds in this part, though there are those who have them in the country for their pleasure, but they send for them from elsewhere. I had him roasted, but he tasted of the fen

CHAP. IX

Description of Moscow. Number of the Churches and Monasteries of this City, with many other Particulars.

IT is now high time to speak a little more particularly concerning the states of his Czarian Majesty, who, with his own mouth, gave me full leave to write what I should think proper on this subject, so I confined myself within the limits of truth.

I shall begin with the city of *Moscow*, which I took a view of from the top of one of this Prince's palaces, called *Worobyowa*, a wooden building of great extent, and two stories high. On the ground-floor it contains 124 rooms, and, I dare say, there may be as many above, and is surrounded with a wooden wall. It stands upon an eminence opposite to the nunnery of *Deuise*, on the other side of the river *Moska*, three wersts from *Moscow* to the westward. I had some days before been entertained there, together with some others, and some Ladies, by Prince *Alexander's* brother-in-law. The Czar had pitch'd upon this place as the most proper for my design, and indeed so it was, but the Princess, his Majesty's sister, having taken it for the summer, I begg'd this Gentleman, the Prince's brother-in-law, to favour me so far as to go with me, to communicate his Majesty's order to her. She answered, I might come when I would, but desired I would bring but one person with me. I went several days together, and performed my task, with water-colours upon paper, from one of the windows of the palace, as may be observed in N^o. 12. From hence

you had a prospect of every thing in the town and about it, and every particular is carefully distinguished by numeral figures as follows. (1) The new monastery of *Dewits*, or of the maids, (2) The quarters of a regiment of foot, (3) *Worstruki*, or the porter's lodge, (4) A place called *Susheowa*, (5) The cloister called *Nowinsky Monastir*; (6) *Sawinsky Monastir*, so called from St *Sawin*, (7) The church of *Nicolay-na Rbipach*, dedicated to St. *Nicolas*, and so called for that reason, (8) The church of *Blagowischena*, or the annunciation of the *Virgin Mary*, (9) *Dewits Monastir Strathmoi*, or convent of the maid of suffering, (10) *Ultretskoiia Bachna*, or the tower of the gate of *Ultretskens*, (11) *Patroschey Monastir*, or convent of St *Peter*, (12) The palace or castle, (13) *Trotska Bafchena*, the name of the tower of the church without the palace, (14) The church of *Saboor*, that is the principal church in the city, or where there are most reliques, (15) *Iwan Wilick*, or the high tower of the castle, (16) *Izerkof Philatowa*, or the fine church built by *Philatowa*, (17) The church called *Wassoajenja Borofstak*, (18) *Kodafschewa*, or the place of his Majesty's weavers in linen cloth, on one side of the church, (19) The church of St *Nicholas*, (20) *Glym Borock*, or the church of *Ehas*, (21) *Tugaunt*, a church so called from the place it is built in, (22) *Anduanof Monastir*, or the monastery dedicated to *Andronius*, (23) The fine convent























1702 vent called *Spas-Novoy*, or of the new Savior, (24) The palace of the cloister of *Krutich*, (25) *Donsko Monastir*, or the convent of the *Donskobe*, mother of God (26) *Spa-Novoy Monastir*, or the new cloister dedicated to our Savior, (27) The convent of *Andrew*, (28) The cloister of *Daniel*, called *Danilofski Monastir*, (29) The river of *Moska*, (30) *Worobjowa Gora*, or the hill of Sparrows

Some authors will have it that *Moscow* was formerly as big again as it is now, but upon due enquiry I find it is now greater than ever it was, and that it never so abounded with stone buildings as it does at present, the number of which increases every day This city is in 55 degrees 30 minutes of northern latitude, and is indifferently called *Moscow*, *Mosko*, *Muskow* and *Moscua* It stands in the southern parts, and nearly in the center of *Russia*, or of *Muscovy*, up-

Authors
misform
ed as to this
City

on the little river of *Moska*, whose name it borrows It is three good leagues in circumference, without the earth-wall, and has twelve gates. (1) That they call *Petroffe Warate*, The bigne or the gate of *Petroffe*, a whole street of the same name, and stretches away to the Red wall or *Kita* (2) The gate of *Mesutte*, which has a street of the same name, these two gates which are of stone belong to the stone-wall The (3) is called the *Ujtretensê Bralon*, and is properly no more than a way leading to the gate of the city of that name, for there is no gate on that side, in the earth-wall, there is only an opening The (4) *Petroffe*, where there is a street the same which leads to the city The (5) *Twerkske*, where there is a street the same The (6) *Mekitsê*, with a street the same. The (7) *Arbatsê*. The (8) *Preszabwetjube*, formerly called 't *Zertelsê*, with a street also. The (9) *Dreswetjche*, situated the

(HAT EAL OF MOSKOW



1702 same The (10) *Kaknetske*, upon the river of *Neglene* The (11) the same The (12) *Iaganse* or *Tanje*, in the same manner

Having taken this round, I the next day went about the wall of the city itself, called *Beloy Gorod*, and found it was but an hour and half in circumference. Between each of the gates of the city, just now named, there are two towers upon the walls, and between some three. They are square, but by no means fit for cannon, and 400 paces from one another. There are but two gates, between which there are none, where his Majesty has made a garden, so that there is no going quite round by the side of the wall. *Moscow* is divided into four parts, the first of which is the castle or palace called *Vremogorod*, upon the river *Moska*, which flows to the westward, and falls into the *Ocean*, near the city of *Colonna* thirty six leagues from *Moska*, and the *Ora* falls into the *Moska*, near *Nisi-Novogorod*, a hundred leagues from *Moska*. This castle is surrounded with a high stone wall, flanked with several towers, and the plate above is the fine view of it from the side of the river near the great bridge. It has four gates, the *Spikae* where is the dial, the *N^o 1st*, *Diamonnon-Moska*, the *Trjanskoe*, and the *Ivanovskoe*, and is surrounded by a ditch down to the river. As there is no cannon in this castle, there is a great arsenal upon the neighbouring day, and plant some in the *bazar* or great market place before the court. The castle, where the Czar never resides, is built with brick or stone, and for the most part very dark, but the Patriarch has his abode there, and the courts of justice, called her *Prikaes*, are held there. The chief Lords of the court had also some houses there, which his Majesty has laid hands on for himself, excepting one. In the midst of the great court, which is surrounded with buildings, you see a tower called *Ivan W-like*, or great *John*, where is the great bell

which fell in the fire of 1701, and split, they pretend it weighs 266666 pounds, of *Dutch* weight, or 8000 poel, each poel 33 pounds of our country, it was founded in the reign of the great Duke *Gudenon*. You go up by 108 steps to the place where it is, these steps are between two towers, and you still see it in the place where it fell, it is of an enormous size, has *Russian* characters on the borders of it, and three heads on one side, in bas relief. You go up 31 steps higher, and there you have eight other bells in the cross pieces of the windows of this tower, and nine others 30 steps above these, hung in the same manner, some bigger than the other, and some two and two, which you get at by wooden ladders, the one of twenty steps, the other of ten. From the top of this tower you see the city with all possible advantage, and the great number of stone churches it is full of, the domes and steeples of some of which being gilt, have a fine effect when the sun shines out, but there is nothing so magnificent as the church of *Sabbour*. Besides this, there are many fine buildings of stone in this city, where they are now at work upon a new arsenal, a great wooden building, before the gate of *St Nicolas*, for the presenting of theatrical pieces. They have even this year sent for comedians from *Dantzick*, who played some pieces at the hotel of the deceased General *le Fort* this winter, and the *Russians* have already begun to imitate them, having made a little attempt that way, no great matter, in truth, as you may imagine, but this is certain of them, they do not want a genius, besides that they are fond of imitation, let it be good or evil, and when they are made sensible of any fine manners very different from theirs, they frankly confess themselves out done, though, say they, our way is good.

Having thus spoken of this first part of the town, I go on to the second, which nearly covers a fourth

1702 part of the castle next to the city
 It is called the *Kut Kietay Gorod*,
 and is in about the midst of the
 city in general, and surrounded with
 a high wall of stone, called *Kras-
 naya stenna*, or the *red wall*, because
 it really was of that colour former-
 ly, having been whitened in the
 reign of the Princess *Sophia Alexsna*,
 and her younger brothers. The
 church of *St Troystja*, or the *Holy
 Trinity*, built by an *Italian* archi-
 tect, and the chief in the city, is
 within this wall, opposite to the
 castle. Here also is the great mar-
 ket which daily swarms with people,
 the principal houses, the merchants
 watchhouses, and the finest shops, in
 particular streets, according to the
 goods they deal in. The same there
 are, in covered paces, for those
 who sell cloths, stuffs, gold-works,
 silks, furs, and the like. The fo-
 reign merchants have also their ware-
 houses there, and go there every
 day upon the business of their trade.
 The artificers and pedlars, or small
 chapmen, have, like the rest, streets
 peculiar to themselves.

The third part or division of the
 town is called *Belay Gorod*, or the
white wall. This and the *Kietay
 Gorod* entirely inclose the castle to
 the river of *Moska*, and this also has
 its wall. The small river of *Neg-
 ghina* goes through it, and has on
 the one side the arsenal, and on the
 other the great *Kabak*, or house
 where brandy is sold.

The fourth part or division contain-
 ed within the earth-wall is called *Ske-
 rodum*, or *made in a hurry*, this wall
 having been raised in a very short time,
 and especially towards the rivers *Moska*
 and *Neghina*, to keep out the *Tartars*
 in the reign of the Czar *Fedor Iwa-
 nowitz* in 1584. This Prince was
 the son of the Czar *Ivan Wessielewitz*,
 the first that assumed the title of Czar
 after he had subdued to his empire
 the kingdoms of *Kasienof*, *Casan*,
Astracan and *Siberia*. The word
 Czar, which is a native of the *Scla-
 vonic*, signifies a King and not an
 Emperor, as some authors would
 have it, the *Sclavonians* writing the

word *Keiser* or Emperor, *Zesar* or
Kezar, and the word *Koning* or King,
Karotte. The *Germans* are likewise
 mistaken when they imagine the word
Czaristse signifies *Keiser* in or *Empress*,
 it signifies no more than *Queen*.

Most of the *slabodes* or habita-
 tions of the *Strelses*, or military men,
 are in this part, though they were
 before wont to be within the circuit
 of the red and white walls, but the
 Czar has thought fit to dislodge them
 thence on account of their insolence
 and frequent mutinies.

Now with regard to buildings,
 nothing surprized me more, than
 the houses and rooms they sell here
 at market. These houses or rooms
 are framed of timbers or trees, which
 you may take to pieces and carry
 to where you please, and set them
 up again presently. They sell this
 sort of building to the value of one
 or 200 rubles, each ruble worth five
Dutch florins, and the rooms in pro-
 portion.

Beyond the earth-wall you see
 certain suburbs, villages and mona-
 steries, which are all round about
 the town, some of them pretty close
 and full of people, and some of them
 are even close to the wall. The
 slabode of the *Germans* is not above a
 mile and half off, and there are many
 other villages to be seen beyond it.

The churches and monasteries of
 the city of *Moscow*, the castle, the
 other divisions of the city, and near
 the earth-wall on the outside are so
 many in number that they reckon
 no less than 679 of them, including
 chapels. The structure of these
 churches is round like an apple, not
 as some pretend to imitate the vault
 of Heaven, but to help the chaunt
 of the Priests. Some have imagined
 the *Russians* attributed a certain vir-
 tue to bells, which was some how
 or other agreeable to God, but they
 are equally mistaken, they only con-
 secrate them, and ring them upon
 holydays before divine service.

The monasteries at *Moscow* and
 about it, have different names, there
 are two of them in the castle, the
 first of men, called *Zudoff Monastir*,

1702 or the monastery of miracles, and here they intomb the Czarina's and the Princesses, the Czars themselves lie in another place to be mentioned hereafter. The other of these monasteries in the castle is for women, and called *Wojninski*, or of the ascension of Jesus Christ. There are some very rich ones too without the stone wall of the city, as *Spaski*, *Moskovskoi*, or that of the Saviour of the world, *Smonsinski*, dedicated to a Saint called *Andronius Douskoi*, sacred to the mother of Christ, of whom they tell of miracles performed on the *Don* or *Tanaïs*, *Danilof*, or that of *Daniel Druf*, or the great monastery of maids *Novinski*, *Slatinski*, or that of *Christom Iannovski*, or that of St *John Rysibstrumskoi*, or that of the Incarnation *Warczewskoi*, to a certain Saint of that name, *Sawzanski*, or that of the Reception *Moskij*, or that of *Meliss Straski*, or the terrible *Sawjenskoi*, so called from the place where it stands *Streten-skoi*, or that of the meeting *Mikolajski*, or that of St *Niklas*, with two others of the same name, making in all twenty two monasteries. The streets of the city are almost all of them laid with timbers, or wooden bridges, and are not passible in summer when it rains, for the mud and dirt there always is upon such occasions. The number of those who keep shop in the city is so very great, that they must take up with a small place to do their business in, which they shut up when they come home at night, though there are some pretty large streets too. There are also several *Pravdy*, courts or offices, the chief of which that of *Prjvsi*, for foreign affairs, the *Rjvsi*, where they keep the register of the *Russian* Nobles, Governors and other Ministers, the *Dvoret* where they keep the accounts of the Czar's household, the *Priklad*, or register-office for the lands in *Russia*, and in short, that of the register of the *Soldiers* or soldiery, whose number has considerably decreased since the last

sedition. All these prikazes are built 1702 in stone, and are full of writers or clerks, in several apartments that look more like prisons than any thing else, and indeed they are not seldom converted to that use, for there they keep criminals chained in separate places, and even debtors, who walk about there with irons at their heels. The chief clerks have rooms or offices apart, and in some of these prikazes they sit at a long table covered with a red cloth like the hangings of rooms. The registers of the offices of those who had the charge of foreign affairs, is kept in that of *Molva*. Those of the lands of the kingdoms of *Casan* and *Astracan* and the provinces thereunto annexed, in that they call *Kasans d'Wosies*. A new office has been erected for the admiralty called *Russkij*, where they keep a register of the arms. The apothecary is in *Apothecary* the same place, as well as the register of the names of the goldsmiths in his Majesty's service, and who receive their pay there. The registers of the best part of the revenues of the state are in the *Bulshaya Kasna*. The nobility, and the commissioners or chief clerks, have their trials in those of *Ssednoi Wclodninskoi*, and *Schednoi Moskowskoi*. The duties of the seals are paid into that of *Priklad*, and are there register'd. All the religious houses are subject to the prikazes of the monasteries, and spiritual causes are adjudged in that of the patriarch, (viz) all cases of marriage, inheritances, arbitration, disputes in families, adulteries and the like. That of *Jan skoi* is the office for registering of the carmen or drivers, employed every year in his Majesty's service. When I was at *Moscow*, these eighteen prikazes were all kept in the castle, but without there were also several others, as that of *Paschnarjeb* for the registering of canon, the *Sibirjeb* for the affairs of *Siberia*, the *Resbina*, where they try for murders and other crime. The head of these prikazes is generally one of the chief favorites, and one of the first officers of state, whom

1702 whom the Czar invests with this dig-
 nity by favour, or in reward for
 services. It is a step also towards
 the very highest employs, which are
 those of *Boyard*, or Counsellors of
 state, who cannot more aptly be
 compared than with the *Grandeos* of
Spain, and the *Peers* of *France*, those
 of *Okolitsches*, who are those that
 wait on the Czar when he goes out, of
 the *Decumie Dworens*, or noble Coun-
 sellors, of the *Decumie Diack*, or Se-
 cretaries of the Council, of the *Sto-
 links*, or Officers of his Majesty's table,
 of the *Worones*, or Officers of the court,
 and of the *Schulst*, an office some-
 what inferior. The first of the No-
 bility, and those who have the ho-
 nour to be related to the Czarina,
 are raised to be *Spalnicks*, or Gen-
 tlemen of the bedchamber. After
 these follow the stewards, the carvers,
 the cup-bearers, and so on. His
 Majesty, since his return from the
Low-Countries, has created an order
 of Knighthood under the patronage
 of St *Andrew* the Apostle, where-
 with he has already honoured five
 Gentlemen. The Count *Fewdor A-
 lexewitz Gollowin*, *Boyard*, first Mi-
 nister of State, and high Admiral,
Hetman, the great General of the
Cossacs, *Mi Printz*, Ambassador ex-
 traordinary from the King of *Prus-
 sia*, the General Velt-marshal *Borri*,
 and *Petrowitz Czeremetof*, to these
 he made a present of the cross of
 St *Andrew*, with the image of that
 Saint, set in diamonds. To the
 grandeur of this court we may add,
 that the Prince is a Monarch abso-
 lute over all his subjects, that his
 will is the law, that he may dispose
 of the lives and possessions of all his
 people from the lowest to the high-
 est, in short, that his power extends
 itself into to things sacred, and that
 he may model the divine service, just
 as the fancy takes him, which is what
 other crown'd heads do, bear to meddle
 with, for fear of provoking the clergy.

Having thus spoken of the rewards
 bestowed on merit, and those who
 acquit themselves handsomely of
 the service, either in peace or in
 war, and have the administration of

public affairs, we will now take
 some notice of the punishments in-
 flicted on crimes. The most severe
 and dreadful is that of the flames, *Burning*
 to which purpose they erect a little
 square wooden house, which they
 load with straw within and without;
 in this the criminal is shut up when
 his sentence is pronounced, they then
 apply the fire, and the unhappy
 party is presently stifled and reduced
 to ashes. They behead with an ax
 upon a block, and hang as elsewhere
 They also bury alive up to the shoul-
 ders, as has already been noted
 Now all these executions are per-
 formed with such silence, that when
 they happen at one end of the town,
 the other knows nothing of the mat-
 ter. As for those who are judged to
 be not quite worthy of death, they
 punish them with the knout, a great
 leather thong or whip with which
 they strike so furiously upon the
 bare back, as sometimes to put an
 end to life. Their way of giving
 this punishment is pretty odd, for
 the executioner pitching upon the
 man who seems to be the strongest
 and most robust of the standers-by,
 mounts the criminal upon his back,
 with his arms over the man's shoul-
 ders, and meeting upon his breast:
 he then ties his feet, and one of his
 assistants taking him by the hair of
 the head, he gives him the number
 of strokes he is doomed to have,
 which when well applied, never fail
 to take off the skin. Drubbing
 with a stick is for lesser crimes, they
 in this case lay the criminal flat upon
 his belly, one sits upon his head,
 and another upon his heels, while
 the sentence is executed. When they
 torture for confession, they hang the
 criminal up, and strike him with
 the aforesaid knout, and then draw
 a red hot iron over the wounds he
 has received. but the most cruel of
 all tortures is when they shave the
 crown of the head, and drop cold
 water upon it. The punishment of
 insolvent debtors, or of such as can
 and will not satisfy their creditors is
 thus they expose them without the
Prikaes, and at several times give
 them

1702 them three strokes of a cudgel on the side of the legs. Those who are indebted to the amount of 100 rubles, or 500 florins, are served in this manner every day for a month together, and those whose debts fall short of that sum, are punished in proportion. And when after all this, they cannot clear themselves, they make an appraisement of all they have, and deliver it to the creditors, and in short, if this will not do, they deliver up them, their wives, and children, to the creditors to make them amends by service, for which service they wipe off but five rubles a year for a man, and the half of it for a woman, because they must both feed and cloath them, and thus it is that they must remain in the state of service till the last penny is paid.

They say *Muscovy* is in the center and best part of *Muscovy*, 120 leagues from the frontiers all around, 86 from those of *Poland*, and 460 from the empire of *Perſia*, or the town of *Tarku* which is under the *Muscovite* on this side the *Caspian*, allowing each league to be equal to an hour. From *Muscovy* also to the last frontier place belonging to the Czar in *Siberia*, or to the river of *Arcton*, which divides the dominions of this Prince from those of the Cham of *China*, 7600 werſts, or 1720 leagues, and from thence to *Pekin*, the capital of *China*, 2500 werſts, as I have been told by the Sieur *Leclercq* *Abbrant*, who travelled on his journey in quality of Envoy from *Russia*. As for *Muscovy* in general, what the *Latins* call *Russia*, *Nigra*, or *Rubia*, Black or Red *Russia*, and sometimes the *Leſſer Russia*, that is in the ſouthern parts of *Poland* between *Poleſia*, *Vollinia*, *Podolia*, *Transilvania* and *Hungary*, while *Russia* is to the northward of the *Red*, and is the largest country in *Europe*, lying between the *Caſpian* ſea, the river of *Jack*, the *Caſpian* ſea, a part of the *Heſſa* the *Crim* or *Proſper* *Tartary*, the *Nipper* or *Borybonyes*, the great Dutchy of *Lithuania*, *Livonia*, *Eſthonia*, *In-*

gria, *Sweden*, and the *Swediſh Lap-land*. Its chief cities are *Moscow*, *Wolsdimet*, *Novogorod*, *Smolensko*, *Caſan*, *Biſgar*, *Aſtracan*, *Wologda*, *Plevkou*, *Reſan*, *Jeroſlaw*, *Pereſlaw*, *Archangel*, and *St Nicholas*. In the year 1533, this empire of *Russia* was under the Great Duke or Czar *Ivan*, or *John Baſilowitz*, an horrible tyrant, who died in the year 1584. His ſon *Fedor* or *Theodore Ivanowitz*, ſucceeded him that ſame year, and died in the year 1598. *Boris Godenon* poſſeſſed himſelf of the crown, and died ſuddenly in the year 1605. He was ſucceeded by his ſon *Fedor Borisſowicz* *Gudenon*, who reigned but three months, and was put to death by the falſe *Demetrius* in 1606. He uſurped the throne, and was burnt by the *Ruſſians* after he had reigned a year. He was ſucceeded by *Baſil Zuſki*, whom his ſubjects delivered up to the *Poles*, and died in the year 1610. Prince *Ulaſſlaus*, the ſon of *Sigifmond* King of *Poland*, reigned in his ſtead, and in the year 1613. *Michaewitz*, or *Michael Fedorowitz* of *Romanſ*, ſeized on the ſcepter, and reigned till the year 1645. He was ſucceeded by his ſon *Alexius Michalowitz*, who died the 29th of *January* 1676. *Fedor Alexewitz* appeared in his place, and died the 27th of *April* 1682, without iſſue. The *Ruſſians* ſoon after elected his brother *Peter Alexewitz*, and a faction againſt him crowned his brother *Ivan Alexewitz* the ſame year, whom they made a partner in the throne with him. He died on the 29th of *January* 1696.

They reckon here but eleven *Pa-patriarch* patriarchs down to the year 1700 (1) *Joſeph*, (2) *Germogen*, (3) *Ignatius*, whom, however, they do not reckon among the reſt, becauſe he was a *Roman Catholic* under the pretender *Demetrius*, (4) *Philaret*, (5) *Joſaſſ*, (6) *Jeſſiſſ*, (7) *Nikon*, (8) *Jeſaph*, (9) *Peterim*, (10) *Joachim*, (11) *Adrian*, ſince whom no one has been choſen to this day.

In the year 1689, there were 44 *Counſellors* *Bojars* or *Counſellors* of State, of the following families, (2) of the Family

1702. ly of the *Zerkasses*, (3) of that of the *Galithens*, (1) of the *Odoeskoj*, (3) of the *Ptoforefskoj*, (5) of the *Sollickowes*, (3) of the *Wruforej*, (3) of the *Czeremetof*, (1) of the *Dolgoruki*, (1) of the *Bonodanofski*, (1) of the *Trokurof*, (1) of the *Repum*, (1) of the *Wolenskoj*, (1) of the *Koslofskoj*, (1) of the *Berantenskoj*, (1) of the *Izerbatof*, (2) of the *Golowins*, (1) of the *Scheyn*, (2) of the *Bakurlino*, (1) of the *Puskin*, (1) of the *Chilkoff*, (1) of the *Stuechnoff*, (1) of the *Sabakim*, (2) of the *Miloslafskoj*, (2) of the *Nariulkuns*, (1) of the *Sokoffmus*, (1) of the *Tusichkoff*, (1) of the *Matunskin*. These serve the Czar in his councils, and have the public Administration of affairs.

The Czar's forces The troops this Prince commonly keeps on foot amount to 46 or 50 thousand, besides some regiments of horse and lances, who are paid out of the royal treasury, and receive an annual stipend in money, in corn and in other necessities. In times of war they summon the whole body of the *Russian* Nobility, a potent body, which they compute at 200000, including their servants, many of these Gentlemen coming attended with 10, and others with 20 persons, and the less considerable with two or three.

The revenues of Russia The principal revenues of *Russia*, which have been already mentioned, arise from the skins and furs, corn, leather, ashes, hemp, matts, tar, tallow and the like. A great sum arises also from the *Kabaks*, which are houses belonging to the Czar, and where they sell brandy, beer, and mead. The customs inward amount also to a considerable deal. From *Archangel* they transport into foreign countries *Caviar*, and singlafs, which is the bladder of the sturgeon, and is taken in quantities at *Astracan* and other places on the *Volga*. This same singlafs is used

for the fining down of wine, and 1702 makes a good glue. It is also of use in dying.

I think it may not be amiss here to *Length of the days and nights in Russia* give you the length of the days and nights in *Russia*. The equinox falls out upon the eighth of *September*, and makes the days and nights equal. Upon the *twenty fourth* the day is 11 hours and the night 13. Upon the *tenth* of *October* the day is 10 hours and the night 14. Upon the *twenty sixth* the day is 9 hours and the night 15. Upon the *eleventh* of *November* the day is 8 hours and the night 16. Upon the *twenty seventh* the day is 7 hours and the night 17. Upon the *twelfth* of *December* the days begin to lengthen. Upon the *first* of *January* the day is 8 hours and the night 16. Upon the *seventeenth* the day is 9 hours and the night 15. Upon the *second* of *February* the day is 10 hours and the night 14. Upon the *eighteenth* the day is 11 hours and the night 13. Upon the *sixth* of *March* the vernal equinox makes the day and night equal. Upon the *twenty second* the day is 13 hours and the night 11. Upon the *seventh* of *April* the day is 14 hours and the night 10. Upon the *twenty third* the day is 15 hours and the night 9. Upon the *ninth* of *May* the day is 16 hours and the night 8. Upon the *twenty fifth* the day is 17 hours and the night 7. Upon the *twelfth* of *June* the days begin to shorten. Upon the *sixth* of *July* the day is 16 hours and the night 8. Upon the *twenty second* the day is 15 hours and the night 9. Upon the *first* of *August* the day is 14 hours and the night 10. Upon the *twenty third* the day is 13 hours and the night 11. Then comes the autumnal equinox and makes the day and night equal again.

1702

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CHAP. X

*Change of Fashions and Manners in Russia. Triumphal
Arches rais'd at Moscow The Czar's Triumphant Entry
for the taking of Notteburgh*

TIME has wrought great changes in this Empire, and especially since the Czar's return from his travels. He immediately altered the fashion of dress, as well with regard to the men as to the women, and particularly with regard to those who had attendance on the Court, or conversed with there, not excepting the nobles, even children, and the *Roman* merchants and others dress'd so as not to be distinguished from the people of our country. The same year an order was published, forbidding all *Russians* to appear out of doors, without a coat of the *Poly* fashion, or being dress'd after our manner. The servants to the gentry were the first that were compelled to this, for if they did not comply, they were sure to be taken from behind the sledges, and pay a fine before they had their liberty again, but this did not affect the *Russians* and people in the country. The great alteration may in the best manner be remembered by the remembrance of the ancient dress of the country, I found the dress of the Ladies upon canvas, and have given a side view of it, that you may the better distinguish the ornaments belonging to the head. This you have in No. 13, and the whole figure in No. 14.

It must be observed that to have the hair uncovered is the sign of a maid, it would be a kind of infamy for a married woman not to have hers covered. They have a fur cap upon the head, flat at top, and round about, pointed round the top of a crown and enriched with precious stones as well at top as bottom. It is a little longer behind than before and has two points, the cap is called *Tyng*.

The ornament upon the head of the young Ladies here represented is also in form of a crown, or diadem rather, set off with pearls, and diamonds, and called *Perewaske*. Some tie a ribbon to it, which they call *Suirtke*, what they wear about their neck *Ofareye*, and the earrings *Seygé*. The upper garment lined with furs, is called *Soebe*, the garment beneath *Telagree* or *Serrataen*, the shift *Roebactis*, the sleeves of which are so wide and so plaited that they take up sixteen or seventeen ells of cloth. The bracelets or ornaments for the arms, which fall upon their hands, are called *Sarokavie*. Their stockings, which are not to tie up, *Zoelki*, and their slippers, which are either red or yellow, with very high and sharp heels, *Bajmakje*.

Besides this alteration in dress the *Russians* were obliged to shave the face, all but the upper lip, and those about the court, as well as some others, do not even spare that. That this order might be executed to the utmost, there were persons employed to cut off the beards of all manner of persons without distinction, this seemed so very severe to some that they offered to dazzle the eyes of those, who had this extraordinary commision, with money, but to no purpose, for they immediately met with others who would give them no sort of quarter. And this was even done at the Czar's table, and every where else, to people even of the very first quality, nor is it to be conceived what grief it caused, many there were who could not be comforted for the loss of their beards, their beards which they had worn so long, and looked on as marks of honour and distinction, numbers there were who would





1702 would have given any thing in the world to have been free from the power of this destructive law

Alterations in dress however have not been so very extraordinary among the women, excepting among the higher sort, who dress just as the women do with us.

But to effect all this thoroughly at the beginning, it was necessary to send for hats, shoes, and the like, from beyond-sea, but as this was both inconvenient and chargeable, the *Russians* began to imitate those things, ill enough, as you may believe in the beginning, but they did better afterwards when they had once got workmen from abroad to instruct them a little, for as we have already said, they are good at imitation, and love to learn.

Regulation concerning beggars

Good regulations were also made concerning beggars, who used to be about the streets in such numbers, both men and women, that you was also surrounded with them if you but stepped into a shop to buy any thing at *Moscow*. But what is worse thieves used to mix with them, to have the opportunity of cutting a purse or picking a pocket, things which a *Russian* conscience knows how to digest with great ease. The Czar resolving to put a stop to these things ordered that no beggar should presume to ask for alms in the streets, and that no one should presume to give them any thing, under a forfeiture of five rubles or 25 florins.

Hospital for beggars

But that the poor might have some subsistence, hospitals were erected for them not far from each church as well within as without *Moscow*, which the Czar endowed with an annual income. And thus were people delivered from a terrible inconvenience, for there was no stirring out of a church without being persecuted by these wretches from one end of the street to the other. And it produced still another good effect, for many of these beggars began to think of working for fear of being locked up in an hospital, for beggars naturally hate work, nor can endure to have begging thought

shameful, which just puts me in mind of a story which I must tell.

There came one day a young man to the house where I lodged, to ask charity of a merchant who happened to lodge there. The merchant asked him why he did not rather chuse to work for his bread, or get into some service. The young beggar answered he did not know how to work, having never been taught to do any thing, and that as for going to service there was nobody would take him. The merchant upon this observing him to have a good honest face, asked him if he would come and serve him, if he would do it with diligence, and if he could get any body to answer for his fidelity, for it is quite necessary, and very common in this country, to require security from servants, for if you have it not, you have no remedy to resort to if you are robbed. The poor lad answered he knew nobody that would be bound for him but God, whom he called to witness that he would serve him honestly. The merchant was satisfied with this, took him into his service, and he proved a faithful servant, but it happening that the young fellow grew a little too great with a servant maid, and he getting her with child, it was no sooner confirmed to her, than she told him of it, and since he had brought her to shame, he was seriously advised to marry her. He had no great mind to this, because she was an overmatch for him in years, but being urged to keep his promise with her, and others asking him if he thought to justify his conduct with his security, [meaning God] he confessed he should be put to it so to do, and promised to marry the woman. He did so, and began a little trade with what he had saved in his master's service, and he thrived so well that he keeps now one of the top woollen-draper's shops in *Moscow*, and is reckoned to be worth above 30,000 livers. His wife is still with him and they live very well together, but as she is upwards of sixty and the children he had of her are dead,

he

1702 he would fain persuade her to let him maintain her in a convent, that so he might have the propagation and enjoyment of a new family, which he might without any infringement of the laws of *Russia*, but he has not as yet been able to prevail on her

These alterations have even affected the publick offices, where all writings are now performed after our manner. The Czar has thus much at heart, as well as every thing else that may be for the good, welfare and security of the state, where nothing is done without his participation, every thing goes through his hands. He has with extreme diligence already fortified *Novogorod*, *Platzow*, *Alepb*, *Smolensko*, *Kieff*, and *Archangel*, and notwithstanding the vast expence of all this, he has been so good a manager that he has still 300,000 rubles in his coffers, this he told me himself, and I had it afterwards from several others, and that after having provided for all the expences of the war, for the building of ships, and all the other exigencies

of the state. It is true indeed with regard to the building of ships, that is at the publick expence, every thousand of the peasants being obliged to bring in all that is necessary for building of a ship, and every thing relating thereto. These peasants are either the vassals of this Prince or of some Lords, or gentlemen, or monasteries, which last have great number of them, and particularly that of *Irotytz*, as has already been said.

And thus the subjects of this Prince have great reason to pray to God to preserve him, and to bless his reign, that they may draw nearer and nearer to the knowledge of such things as may be of use and benefit to them. And great reason they have to hope they shall, for the young Heir to this Empire, now is but 14 years old, who young as he is, treads already in the footsteps of his father, and gives great signs of understanding and genius, he takes notice of every thing, is very

inquisitive, and is of a fine disposition, nor is the Czar unmindful to cultivate all this in him, taking a most particular care of his education, and, among other points, making him learn *Latin* and *German*.

Upon the fourteenth of September, Swedish 800 *Swedish* prisoners, men, women and children, were brought into this city, and many of them were sold for 3 or 4 florins a head, soon after they raised the price to 20 or 30. This encouraged the strangers to buy some of them, to the great good luck of these poor people, it being their intention to keep them no longer than the war lasted, and then to give them their liberty. The *Russians* also bought several, but miserable was the lot of those who fell into the hands of the *Tartars*, who carried them off into slavery, a most deplorable circumstance.

Upon the twentieth, news was brought that *Notteburgh* had been taken by his Majesty's arms, and that the place had surrendered upon certain conditions, after it had sustained three assaults, and upon the twenty third they sung *Te Deum* upon this occasion.

Towards the end of this month it began to snow, and in the beginning of *October* it froze, but nothing came of it, it rained soon after, as it had to our great inconvenience for a long while before.

A great number of merchantmen arrived this year at *Archangel*, they reckoned no less than 154, viz 66 *Englishmen*, under the convoy of 4 men of war, as many *Dutchmen*, under the convoy of three, 16 *Hamburgers*, 4 *Danes*, and one *Bremener*. The truth is there were several small ships among the *English*, whose cargo was no great matter.

In the middle of *November* the river of *Vysa* was frozen over behind our slabode, and several of the *Dutch* and some of the *Russians* skated over it, no snow having as yet fallen. I had got a hand-sledge made after the manner of our country, and I took this opportunity to divert a young Lady upon the ice with it, a sight

1702. a sight they had never seen before. This was the second time I had had skates on for 32 years before, and I found a man does not easily forget what he has once well learned, but this was a short-lived diversion, snow falling the next day.

An office
built

Upon the *twenty-fourth*, the *Prizaks* or office of *Poljiske*, in the castle, was reduced to ashes, and caused a great consternation.

In the beginning of *December*, word came that the Czar was arrived at the town of *Peschk*, 90 wersts from *Moscow*, from thence he came to *Sabukof*, a country-house belonging to Prince *Lofretis*, his uncle, 30 wersts from this capital, from thence to *Nikoolskie* at the house of the Knez *Migbalo Sakoliets Serkask*, Governor of *Siberia*, but 7 wersts from this city.

Preparation
for the
Czar's
entry

Every thing was then got ready for his Majesty's entry, and most of the foreign merchants had orders to provide themselves with a greater number of horses than usual, with a servant, dressed in the *German* fashion, to conduct the artillery that had been taken from the *Swedes*. The foreign Ministers, our Resident, and the *English* Consul, and some of the merchants, went the next day to pay their compliments to the Czar at *Nikoolskie*, and returned the next day in the morning, which was the *fourth*, and the day this Prince was

Triumphal
arches

to make his entry. To this purpose there had been prepared triumphal arches of wood in the street of *Mee/mets*, the first in the red-wall opposite to the *Greek* monastery, near the printing-house, and the house of the Velt Marshal *Czeremetof*, the second in the white-wall, near the admiralty office, about 400 paces from the other. The streets and the fields were full of people to see this solemnity, and I crossed the town, and went out of it to see the beginning of the sight. When I came I found there was a stop, to put things in order, and that the Czar was busy about it in person, and being on foot I drew near to him to pay him my compliments.

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and congratulate him upon his return. He thanked me, and embraced me, and seemed to be pleased I was still in his dominions. He then took me by the hand and told me, *He would show me some ships colours, and that he gave me leave to draw whatever I would*. While I was so doing, a certain *Russian*, Lord, attended by some servants, came and took the paper out of my hand, and called a *German* officer to know what I was about, but when he understood I was at work by the order of the Czar, he gave it me back again, and I made an end of my work, which it had been impossible for me to have done without his Majesty's leave.

1702

This entry was made in the following order, first came the regiment of guards consisting of 800 men, and commanded by Colonel *de Ridder*, a *German* by birth. One half of this body was clothed in scarlet, in the *German* manner, the other in the *Russian*, because there had not been time enough to finish their new cloaths. The *Swedish* prisoners as well soldiers as peasants walked between two, three abreast, and were divided into seven bands, each of about 80 or 84 persons, making in all about 580 men, between three companies of soldiers. After these came two fine led-horses, and a company of granadiers in green lined with red, in the *German* fashion, except that they had bearskin caps instead of hats, these were the first granadier guards, and after these came six halberdiers, five hautboys and six officers. Then came the royal regiment of *Probrofensko*, 400 of them new clothed after the *German* manner, in green lined with red and white-laced hats, with the Czar and Prince *Alexander* at the head of them, preceded by nine *German* flutes, and some fine led-horses. This regiment was followed by a party of that of *Semenoskie*, his Majesty's guards also, in blue lined with red, and after these came the colours taken from the *Swedes*. First two standards followed by a great

O

1702 great flag which had been displayed upon the castle of *Notteburgh*, carried by four soldiers, and then six ships colours, and 25 ensigns, blue, green, yellow and red, each carried by two soldiers. Most of these ensigns had two golden lions, and a crown at top. After these came 40 pieces of cannon, some drawn by four, some by six horses of a colour, four great mortars, 15 great brass field-pieces little and big, then another mortar, and then very long and heavy brass cannon, some drawn by six and some by eight horses. After these came a great chest of kitchen utensils, ten sledges with fire-arms, three drums, and another sledge with iron tools, and a great pair of bellows. Then came the officers that were prisoners, about forty in number, walking each of them between two soldiers, and then some sledges with the sick and wounded, followed by some of the *Russian* soldiers, closed up the march. It was one in the afternoon when they entered the city, and having passed the gate of *Turkske* which is to the northward, they advanced up to the first triumphal arch, and the regiment of guards went through, and here the Czar halted a good quarter of an hour, to refresh himself and receive the congratulations of the clergy. As the street here was pretty broad the triumphal piece erected was composed of three arches, a large one in the middle, and a small one on each side, and was so covered with tapestry, pictures, figures and devices that there was no seeing the wooden work, with a balcony at the top where were eight young

musicians, two and two, most sumptuously dressed. The great arch was crowned with an eagle and trophies of colours and the like, and the houses near it were also hung with carpets, tapestry, and pictures, the balconies were full of streamers, musicians and all sorts of instruments accompanied by an organ, which made most delightful harmony. The streets were strewed with green branches and other verdure in this place, where was a great number of the Nobility. The Princess, his Majesty's sister, the Czarina and the Princesses her daughters, attended by a great number of *Russian* and foreign Ladies were a little beyond, at the house of the *Sieur Iakof Wassilief Feudorof*, to see the show. The Czar having saluted the Princesses, advanced on to the second arch, adorned like the first, and having in this order marched through the city, he went out at the gate of *Mesmetse*, and proceeded towards the slabode of the *Germans*, where being arrived, the *Dutch* Resident made him an offer of wine, but he chose beer, and I had the honour to present him a glass of it. He drank but a little of it, and went on to *Prebrosensko*, but night coming upon him, as he was going out of the slabode, he mounted his horse and there was an end of the show. Tho' there flocked together an unspeakable number of the people upon this occasion, there hapned no mischief that I know of, every thing went on orderly and quietly, to the satisfaction of every body, tho' the streets were full of scaffolds.

1702.



1702



CHAP. XI.

Consecration of the Palace of Ismeelhoff. Presents carried thither. A French Surgeon killed. Customs with regard to Births, Funerals and Marriages, even among the Foreigners.

The Author congratulates the Czar upon his conquests

UPON the *twelfth* of this month the Czar came unexpectedly to dine, at ten in the morning, with the *Sieur Lups*, just arrived from *Archangel*. I went, without knowing his Majesty was there, to wish that merchant joy of his return the Czar had only two *Russian* Noblemen with him, and having had a sight of me, he ordered me in to him, and I took the opportunity to present him with some verses I had made upon the taking of *Notteburgh*, desiring him to excuse their Imperfections, in consideration I was no poet, and to look on them only as the effects of my zeal for his honour, and joy for his victories. He received them very graciously, made me sit down, and ordered me to give the *Sieur Lups* an account of his entry, which I did to his full satisfaction, and having drank some bumpers to a continuation of successes, his Majesty went away at two in the afternoon.

Consecration of the palace

Upon the *nineteenth* I had orders from the Empress to carry the young Princesses pictures, I had painted a second time, to the palace of *Ismeelhoff*. They went from *Moscow* just at the instant I did, and had but just stepped out of the coach when I came. The Empress's brother and some priests waited to introduce them in procession into the palace, which having fallen to ruin was rebuilt this summer, and this was the day it was to be consecrated before the court came to live in it. My orders were to stop in the first apartments, where I found several Ladies of the Court. The floor was covered with hay, and on the right hand there

was a large table on which were both small and great loaves, upon some of which there was an handful of salt, and on others a silver salt-seller full. It is the custom of this country that the relations and friends of such as are going to live in a new house, should, in some sort, consecrate it with salt, and that for several days together, which they mean also as a token of the prosperity they wish the parties, and that they may never want the necessaries of life: And even those that remove from one house to another, leave hay and bread upon the ground of the house they go out of, to express the blessings they wish on those who are to come to live in it after them. The rooms of the apartment where I stopped were hung, above the doors and windows, with 17 different pictures in the *Greek* manner, representing their principal saints, whom they commonly have in the first room, nor are they wanting in others. The Empress's brother was at the end of this room, accompanied by some priests standing with books before them, and singing of hymns, and while they were about this, which lasted a good hour and a half, her Imperial Majesty was in an inner apartment next but one, and the ceremony being over I was carried into another room where this Princess came, and having an interpreter by my side I wished her all sorts of prosperity. She took me by the hand and said, *She would shew me some other apartments*, which was a surprizing courtesy in a person of her high rank. She then ordered one of her maids to fill me out a little gold cup of brandy, which

The Author congratulates the Empress upon her coming into a new palace

1722 which she presented to me herself, and then did me the honour to give me her hand to kiss, as did also the three young Princesses then present after which she dismissed me with orders to come again in three days time

As the *Christmas* Holydays were coming on, I took the liberty to present the Empress with a picture I had drawn of the birth of Christ, together with some beads I had brought from *Jerusalem*, and prayed her to accept of them instead of bread and salt. She seemed to be very much pleased at this, and thanking me, made me a present in her turn, and as I had also brought beads for the young Princesses, she ordered me to carry them to them myself. I did so, and finding them at table in another room, and having made them my present, I returned again to the Empress, but one of them followed me to her mother, and presented me with a small cup of brandy, and then gave me a great glass of wine, upon which I withdrew, with returns of my most humble thanks.

Upon the *twenty fifth* the *Russians* celebrated the feast of *Christmas*, according to their rites, and the Czar began his round of visits to his friends as he had done the year before.

We had very wet weather till the end of the year, which had made the ways so bad, that the merchants and others from *Archangel* and other places, were five or six days longer upon the road than usual, such a winter had not been known for many years before. But upon the beginning of *January*, the weather changed all at once, it cleared up, and began to freeze in good earnest. The *first* day of this year was taken up in preparing for a fire-work to be played for the taking of *Nottoburg*, it was upon the side of the river *Moska*, behind the castle, in a place called the royal mead, the grass or hay of which is according to ancient custom carried upon a certain day into the churches. This fire-work did not differ from the former in any thing but the figures and devices.

The next day the Czar came to Mr

Brian's, attended by 200 persons, 1703 who were all entertained in a room below, with the sound of trumpets and kettle drums. Here, among other things, was shewn a sword of prodigious size, five foot and half long, and three inches and half broad in the sheath, it was well proportioned, and weighed 30 pounds. I desired the person whose it was, to draw it, and found it was waded on each side, the blade however was pretty light, and serviceable, in proportion to the hilt. When it was in the scabbard and the point upon the ground, it was as much as a man of good strength could do to poise it with one hand, but three of us, one after the other, did it, without flattering the gentleman it belonged to, who was the son of the last Governor of *Astracan*, called *Petrofski*, who was put to death by the *Strelitzes* or soldiers, who threw him down from the top of a tower. This son of his was but a child when this happened, and yet they were so cruel as to hang him up by the heels, and suffer him so to hang for 48 hours together, which so spoiled his feet that it made him a cripple, and obliges him to have shoes of a particular make, and crutches to enable him to walk.

Towards the evening there appeared one to represent the Patriarch, habited in a pontifical mantle, and singing to the sound of a bell. This was a signal to depart, and the Czar immediately went his way, with all his train to make an end of his visits. Upon the *sixth* of this month they kept the *Twelfth-day* in the manner they had the year before, but it is to be observed there were not so many churchmen as before, nor so great a number of the fine caps or mitres we mentioned, so that there is reason to believe time will make some notable changes in this anniversary solemnity. Upon the *twenty* the Czar sent an order to the chief of the *Russian* Noblemen, Ladies and others to the number of 300, to be at *Ismailoff* at nine in the morning. The same had been a commu-

The Czar visits Mr Brian's
An extra orinary sword

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Arrival of the person who represents the Patriarch

1723

1703 communicated to the foreign ministers, merchants, and their wives, so that there was an appearance of about 500 persons, and it had been expressly recommended to every body to come with a present for the Czarina to be given her at the time of congratulation. These presents consist usually in curious toys of gold and silver, pretty medals, and such like things, according to the abilities and inclinations of the donor, but before they are presented, they are registered with the name of each person, and then they were delivered to one of the young Princesses, who in return offered her hands to kiss. Most of the Lords and Ladies of the country withdrew immediately, but the rest were detained to dinner, after which there was dancing and diversion till midnight.

Presents to
the Czarina

An ugly
accident

That same night there happened an ugly accident at the wedding of Captain *Staets*, where two Surgeons dancing with their wives, two officers who were just come in, would have taken them to dance with them. Words upon this arose, and one of the officers in the service of the *Czar*, called *Bodon*, ran his sword through the body of one of the Surgeons, called *Gurée*, a *Frenchman*, who had nothing to defend himself, and fell down dead on the spot. The other, whose name was *Hovv*, was at the same time wounded by another officer, whose name was Captain *Saks*, perceiving himself wounded, he stopped his wound with his finger, and got away, but the Captain pursuing him, he was obliged to come into the house, and in a fainting fit fell down by the side of his dead companion, but one of his friends sucking the blood out of the wound, he came to himself again. These officers had attacked them once before, but one of the Surgeons getting hold of a sword, and the other laying hands on a chair, drove them out of the room, enraged at which, they returned to the charge, and before the whole company committed the fact here related. It is not hard to conceive what a terrible disorder and

consternation this murderous violence caused, by the favour whereof the perpetrators of it made their escape for the present, tho' they were taken two days afterwards. Their Colonel who was present when they did this, by good words prevailed on his servant to take the crime upon himself, and to say it was he who committed the murder, promising him not only a pardon, but to make him an Ensign, and the innocent man prevailed on by this means, gave out that he was the criminal: but he was no sooner put to the question by torture, than he disowned the whole, and named the assassin, tho' too late, as shall be observed in a proper place.

The murderers
taken

The *Czar*, at this time, resolved upon a tour to *Veronis*, attended by some *Russian* Noblemen, and some *Germans* whom he ordered to be ready for the journey. Upon the twenty fifth, I received the same order by the *Sieur Heinsius*, who told me his Majesty was desirous I should see that place, the ships there, and whatever else was remarkable.

Preparations to go
to Veronis

But it is now time to talk of the marriage of the Boyar, *Ivan Feudorowitz Golown*, or *John Theodore* the son of Count *Golown*, first Minister of state, with the Lady *Borcsjowitz Czeremetof*, the Daughter of *Boris Theodore*, Velt-marshal of *Czeremetof*, who was employ'd by his *Czarian* Majesty on several Embassies, and particularly to the Court of *Vienna*, where he acquired a very great reputation, and received the order of *Malta*.

As there is something remarkable in this wedding, and as it was celebrated between two of the most considerable personages of the state, I will here give a particular account of it, which was upon the twenty eighth of this month in the palace of the Boyar *Feudor Alexewitz Golown*, which was fitted upon this occasion. This is an handsome wooden edifice, well designed according to the rules of art, full of fine apartments above and below, and upon an eminence, a little beyond the slabode of the

Extraordinary
wedding

1703 *Germans*, on the other side of the river *Voussa*. In the great Salon were several tables placed in good order, with music, and in another apartment was a table for the *Czar's* sister, the *Empress* and the three young *Princesses*, for several *Ladies* of the Court, and for the *Lords* and *Ladies* of the country who were apart, nor was there wanting a great crowd of spectators. About eleven o'clock the bridegroom appeared alone in the chamber of audience, on the left hand where he received the congratulation of the Nobility, whom he treated with distilled liquors. About noon they came and acquainted him it was time to repair to the place where he was to be married, and he was conducted with trumpets and kettle drums, that waited for him at the door, to a small chappel in the palace, but a few steps off. It would be no easy matter to display all the pomp of this festival wherein the *Czar* condescended to officiate as Marshal, and was every where. As soon as the bridegroom had got into the chappel, the bride was sent for, she had passed the night before at the house of the late Mr *Houtman*, in the slabode of the *Germans*, opposite to the *Dutch* church, and had by the *Czar's* order been some time delivered up to the Velt-marshal, the bride's father. All the *Russian* and *German* Ladies invited to this wedding, repaired thither also to wait on this Lady, who was conducted to the place in the following order. The first that appeared was a kettle drummer upon a white horse, followed by five trumpets mounted upon the same then 16 stewards of the household, as it were, chosen from among the *Russians* and the strangers then the *Czar* himself in a fine coach made in *Holland*, and six dapple gray horses. After him, five empty coaches and six, then a calash and six for the bride, and some other Ladies. In the midst of this, the *Princess* his Majesty's sister, the *Czarina*, and the three young *Princesses* came to the nuptial palace in coaches without wheels, after the

manner of sledges, each in one, 1703 and each drawn by six horses, besides a great number of Ladies of the court. In about half an hour the bride herself appeared with the Ladies of her train, who had got into the empty coaches. When got out at the palace, she was received by two Noblemen who were to be her fathers, the one a *Russian*, the other Count *Konigsberg*, Envoy from *Poland*, who taking her by the hand, conducted her into the chappel, and placed her on one side of the bridegroom. She was followed by the *Czar's* sister, the young *Princesses*, and other Ladies of the court, who stopped in the entrance of the chappel, and some *Russian* and foreign Ladies ranged themselves on the sides without, the chappel being so small it could not hold above ten or a dozen persons, so that those who went in, were only the *Czar*, the *Czarian* Prince, the Bride and Bridegroom, the two Fathers, and two or three other *Russian* Noblemen, but as I was very desirous to behold this solemnity, I got behind the bridegroom, who was richly cloathed, after the *German* fashion, as well as his bride, who was in white satin wrought with gold, with her head-dress set off with diamonds, and behind her hung a great tress of hair, under her fontange, a fashion which has been long in use with the *Germans*, and upon her head she had a small crown with diamonds. When the ceremony opened, the priest came and stood between the couple, and began to read in a book, he held in his hand, in consequence of which, the bridegroom put a ring on a finger of the bride. Then the priest took two crowns joined together, of silver gilt, which he made them kiss, and then put upon their heads. After this he began to read again, and the couple gave their right hands to each other and in that manner went three times round the chappel. The priest then took a glass of red wine, and made the new married pair drink of it, which when they had done, they returned it to him, who gave it to those

1703 those who officiated near him The Czar who was walking about all the time, with a marshal's staff in his hand, perceiving the priest was going to his book again, commanded him to cut his work short, and a minute afterwards he pronounced the nuptial benediction His Majesty then ordered the bridegroom to kiss his bride, which she refused to let him, till the Czar repeated his command, and then she obey'd The ceremony over, they went to the bridal hall During the time of the ceremony the Czarina and the Ladies of the court were at the windows opposite to the chapel In a little time they sat down to table, the bridegroom among the men, and the bride among the women, at the common table in the great hall The rejoicings continued for three days together, which were spent in dancing, and all kinds of merriment The third day they regaled the gentlemen who had appeared in the character of stewards This wedding was very different from the old way of celebration, which it were needless for me to speak of, so many having done it already

Having thus sufficiently dilated on the head of marriages, I pass on to the customs at births and burials among this people

Russian
custom at
births

As soon as ever a child comes into the world, they send for a priest to purify it This purification is extended to every one present, whom they call over by their names, and give them the blessing, never suffering any one to enter the room till the priest is come, and when he is, they name the child after the Saint, whose day was kept eight days before the birth of the child, or that is to be kept eight days afterwards They administer the sacrament after their rite, to the child, before the baptism, and especially among people of distinction, and seldom baptize but at the end of five or six weeks, when the infant is strong and hearty When it is a boy they church or purify the mother at the end of five weeks, and when it happens to be a girl, at the end of six They

then chuse a godfather and a god-mother, and never change them afterwards, nor can these godfathers and godmothers marry together, nor those in the third degree from them

At the funerals of the better sort, ^{Funerals} all the friends of both sexes follow the body, tho' uninvited They put the body upon a bier carry'd by four or six men, the coffin being covered with a fine pall, and the women nearest of kin, make loud lamentations, as I mentioned in my first travels The priests intonate the funeral hymn, but all this is done with much less ceremony among the common people

The customs among the foreigners ^{Customs} are different from these with regard ^{among} to births and marriages, and the same ^{stranger} with us, excepting in the form of celebrating a wedding exclusive of the religious part, and this is carry'd on with great solemnity They send two representing stewards to invite those they would have, and these stewards do it in winter, in a fine sledge, drawn by two horses dressed up in ribbons, and attended by two servants behind the sledge The number of guests is commonly 100 or 150, and sometimes more, according as it is thought proper, and according to the number of the Gentlemen and Ladies of the country that are asked The Marshal is the chief man at these festivals, and goes about with a truncheon and a ribbon at the end of it, and he, assisted by the stewards, begins all healths; and besides these it is usual to have four or six, or eight under-stewards, who have the care of preparing all things in the house, as well with regard to the furniture as other necessities These help the stewards to serve the guests, and are to be known by a fine scarf on the right arm, which they have in common with the steward, except that his is richer, these the bride-maids tie on for them These maids are introduced into the hall where the feast is, with great ceremony, and the sound of instruments, and the more to honour the bride and bridegroom, they

on

1703 on each side chuse two fathers, two mothers, two brothers, and two sisters who are introduced in the same manner, then they sit down to table in the places appointed for every one. The carver gets between the two bride maids opposite to the bride, and they tie him on a scarf upon his arm. The bridegroom sits between the fathers and brothers, and the bride between the mothers and sisters. When they have done, they in another room entertain the Marshal, the stewards, and the carver. Then they dance, the Marshal opening the ball with the bride, and then the other Ladies are desired to dance with the stewards. The fathers and mothers dance after these, then the brothers and sisters, and at last the new married pair, and two or three other couple. This done, the Marshal cries out *Liberty*, and then dance who will. These doings commonly last three days together, and upon the last, the bride-maids entertain the Marshal, the stewards, their deputies, and the carver.

Funeral

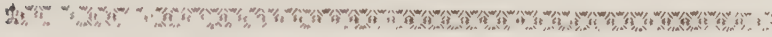
Their funerals are in this manner. They keep the body for some days, and invite the chiefs of the nation, and afterwards most of the merchants, and other friends, as well in the city as in the sabode, which is done by two persons of their nation, appointed for that purpose, or chosen by the friends and relations of the deceased, and these wear long black cloaks, and a crape hatband. Tho', upon these occasions, the company commonly meet at two in the afternoon, it is right before the body is committed to the ground in winter, and pretty late in summer. They have 15 or 16 mourners, and 12 bearers, all married and dressed in black, with great cloaks of the same, which they keep for that purpose in the churches. The mourners sit in the best room on the right hand, with the male relations of the deceased, and every one that comes salutes them. The bearers have a crape hatband, and a scarf over the shoulder of the same, and sometimes white gloves. They have all sorts of refreshments upon

two different tables, and they are 1702 continually serving you about with wine, fish, sweetmeats, roasted bread, and lemons, when they are to be had. Before the corpse goes out of the house, it is usual to present each of the bearers with a silver spoon, with the name of the deceased engraved upon it, the same is also sometimes presented to the minister, the schoolmaster, and the mourners; but when it is a maid they are carrying to the grave, they give gold rings with the name also of the deceased instead of spoons. The bearers nail up the coffin before it goes out, and as soon as they begin to move, the schoolmaster and the scholars begin to sing with each a book in his hand, but the *Catwimists* do so only at the church-yard. The young scholars go before, followed by their master, the minister, and the chiefs of the funeral, then comes the body, and after it, the nearest relations, the mourners, the merchants, and officers, who do not go regularly two and two as with us, but four or five at a time, just as it happens, or as they please. When they have reached the church-yard, and deposited the corpse in the grave, they begin again with some funeral psalms and chaunts, then the minister makes a discourse, and thanks those who have attended the corpse for the honour they have done him; and the bearers who have each a shovel in their hand, throw in the earth till the grave is nearly filled up, then all that were invited are desired to return to the house of the deceased, but few go in besides the bearers, who are entertained with drink and tobacco. Sometimes they have a funeral sermon at church, and the women are invited to be there. The widow of the deceased comes with her nearest female relations all covered over with crape, and these oftentimes give evident tokens of their grief even in the streets. Some times also they give an entertainment afterwards. They go in coaches or on horseback in summer, it being impossible to go on foot. The coffins were

1703. were formerly made of oak, but this is now forbidden, the Czar designing to preserve that wood for other uses

The number of *Cakimists* here may amount to about 200. The *Lutherans* are much more numerous,

and indeed they have two churches, while the others have but one in the *slabode*. There have been two *Jesuits* for some time settled here, who teach *Latin* to several children of their rite.



C H A P. XIII

His Czarian Majesty's departure for Veronis, whither the author and several others attend him. Things remarkable on the way. Arrival at Veronis.

*Journey to
Veronis*

THE time appointed for the Czar's departure being come, he was attended by *John Alexeewitz Moesin Poeskin*, first inspector and visitor of the monasteries of *Russia*, who had been Governor of *Astracan*, an office he had executed with great honour, *Alexis Petroewitz Ismeelkeff*, the Knez *Gregory Gregorowitcz Gagarin*, *John Andrewitcz Iolitoz*, Governor of *Ajoph*, *Ivan Davidewitcz*, Governor of *Kolomna*, *Alexander Wasjlewitcz Kissen*, great Steward of the household, and Gentleman of the chamber to his Majesty, *Nariskie*, the son of his Majesty's uncle, and by many other Lords who came to *Veronis* after us. The Czar also did the *Sieur Kongsegg* Envoy extraordinary from *Poland*, the *Sieur Keisling*, Envoy from the King of *Prussia*, the *Sieur Bellejeur*, Agent from the *Sieur Ogienkie*, one of the first Generals, and one of the best friends to the King of *Poland*, to some officers of his household, and the sons of the famous General *le Fort* the honour of requesting their company. He took with him also three merchants, *Mr Steel*, a fine gentleman much esteemed by this Prince, and *Mr Hill*, *Englishman*, and the *Sieur Kinsius* a *Dutch man*, all three extremely well affected to his Majesty, who desired I should go before with them, and we set out upon the thirty first of *January*, and the next day

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the Czar came after us with all his company. We had got the bottom of our sledges shod with iron, that they might the better be able to carry us thro' our journey, the ground being scarcely covered over with snow; and his Majesty had granted us post-wodens, and we had six sledges for us and our servants. We left the *slabode* of the *Germons* about three in the afternoon, and we were to have relays of fresh horses every 20 wersts. There are posts at the end of every werst between this and *Veronis*, upon which in *Russian* and *German* characters you see the date of the year 1701, the time when they were set up. Between each of the pillars which are painted red and pretty high there are 19 or 20 small trees on each side, and sometimes three or four together, interwove with branches like gabions, to defend them and keep them in the ground. There are 552 of these pillars, amounting to near 110 leagues, reckoning five wersts to a league, and which give you the distance between *Moscow* and *Veronis*, and the neighbouring places, and, I believe, the number of the small trees I have mentioned may amount to about 200 000, a contrivance so much the more useful, as without these posts and trees it would be next to impossible to keep the road for the snows on the ground, besides that you may by this means travel as well

Q

by

1703 by night as by day. In two hours we came to *Sglinn*, and there charged horses to go to *Ochamino*, where we arrived about eight of the clock, and here we got out of a Kabak belonging to his Majesty, a pretty good wooden building with several apartments in it. You there go up by a fine staircase of five steps with five angles, and were entertained with beer and good fires, the Czar himself being expected, who has caused these houses to be erected every twenty wersts for the convenience of travellers. Here we staid but two hours, and went our way, in a very damp night. Horses were every where ready for us, and here was fire in all the villages, where the peasants stood at their doors with trusses of straw lighted to shew their joy for his Majesty's arrival, which in the night time had a very pretty effect. We had 30 wersts to travel from hence to *Koshenn*, where we had got before day, and there waited for his Majesty, who came about nine in the morning, while I was gone to take a view of the inside and outside of the town. I went out by the gate of the *Panovsk*, or of the *Ida*, or of the fifth day of the week, and went to that of *Cesin*, which are the only gates here. This town is surrounded with a good stone wall, about six fathom high and two thick, and marked with several towers, some round and some square, about 200 paces distant from each other, but not adapted for cannon. It is about a mile and half round, and the little river of *Koshenn*, whose name it borrows, passes by it. I should here have spoken of the river of *Mosca*, but as we crossed it afterwards by water, I shall defer it to another time, while I go on with the description of this city. The wall is almost all fallen down on one side and you must go over a pretty high hill to get at the hinder gate, where the land lies low beyond the river, and there is a suburb called *Ger gate* where they expose their goods to sale, and by the gate I saw a great number of

the country people come in with things to sell in the town. The form of it is almost round, and there is a dry ditch on the highest side, where there is also a very high wall. Its finest building is the church of *Uspenia*, or of the separation of the mother of God, well built of stone, and indifferently large, where we may add the archiepiscopal palace, the rest is ordinary enough. Having satisfied my curiosity, I went to the Governor's house, *Karl Davidovitch*, where I found the Czar and all the company at table. When I had got up to this Prince to pay my duty to him, he turned about and kissed me, and when I had given him an account of what I had done, he made me sit down. At two in the afternoon we proceeded on our journey, being to go to the country house of Mr *Alexander Wasilewitsch Koshen*, five wersts from this city. There we were well entertained. It is a wooden building of two stories, with fine rooms. We staid there till five of the clock, and about nine in the morning we arrived at the little lake of *Ican*, near the village of *Ismesla*, 130 wersts from the house of Mr *Koshen*. The *Don* or the *Tanais* rises in this lake, from whence it flows in a long canal, whose water is very clear and well tasted, as the Czar himself thought, and the rest of the company, tho' the lake, which might be better called a pool, is very marshy. One half of its water goes one way, and the rest another, a very remarkable circumstance. Here it was that his Czarian Majesty in the year 1702 began to dig a canal to open a communication between the *Don* and the *Baltic*. The Czar surveyed the whole ground then in person, as he did now again with us. This canal which is very deep derives its water from the *Don* or *Tanais*, and is to cross the lake *Ivan*, to the little river *Schata*, which falls into that of the *Uba*, and thence into the *Occa*, which falls into the *Helga*, and by this means might be attained the end proposed of making a communication between this river and the

1703. the *Baltic* sea And it is to be effected by the contrivance of sluices 80 paces in length, and 12 in breadth, under the direction of Prince *Gogorin*, whose worth and excellent endowment, as well as his zeal for his Czar's Majesty's service is not to be expressed His Majesty had us carried in sledges upon these canals, having first ordered the horses to be slaughtered, and shewed us this work completed and consisting of seven *close sluices* of grey stone I there also saw a mud engine, made after the *Dutch* manner, with which, and the ice broke the Prince got up earth proper to make turf, which they there order as they do in our provinces There were several houses full of it, which we tried and found to be very good

Turf made in these parts

His Majesty having entertained us at noon, we went away about three of the clock to go 30 wersts to a country-house belonging to Mr *le Fort* As this village is not upon the high-road, three of our guides turned to the right, instead of following the company, and went to a house of his Majesty's five wersts from thence The night being come on I went in there with two *French* officers, and there we staid till 10 at night expecting our companions, but perceiving nobody came near us we continued our journey through a desert, where we met with nothing but some coppice, here and there Upon the 11th at nine in the morning we arrived at Prince *Alexander Danilewicz de Mensikof*, 110 wersts from Mr *le Fort* It is a great and a fine building like a house of pleasure, with a turret or lanthorn upon it, covered with a detached roof, and neatly painted on the outside with all sorts of colours, this house contains many fine and good rooms and lofty enough, nor is there any way to it but by the gate of the fort they being both within one common encinct of earth, of no very great extent Here are several fine works well mounted with cannon, and covered on the one side with a hill,

and on the other by a fen, or kind of lake I had no sooner got into the Czar's presence than he asked me where I had been? I answered where it had pleased Heaven and our guides, seeing I knew nothing either of the way or the language This he laughed at and told the *Russian* Lords that were with him He then gave me a bumper by way of punishment, regaled us to perfection, and had the cannon fired at every health When we had done he carried us upon the ramparts, and there treated us with different liquors upon each work Then he ordered sledges to be ready to carry us upon the lake, then frozen over, that we might thence take a view of the whole at leisure, and he took me into his own sledge, still mindful of the liquor which followed us every where at the heels in great plenty, and from thence we returned to the castle, where the glasses began to dance about again, and to warm us till at last the place having never as yet been named, his Majesty called it *Oranienburg* Prince *Alexander's* village, which is on one side, is called *Slaboelke* From this agreeable place we went at nine in the night Upon the 12th we went a great way, but afterwards we travelled at a much less rate, because of the little snow upon the ground The Czar, however, did not stop till we had reached *Stretina*, where they had built ten ships We held on our way in the night, and upon the 13th, at one in the morning, we arrived at *Verom*, which is 190 wersts from the new *Oranienburg* The company being divided in the night, we dropped in one after another, the first that appeared at the place being young Mr *le Fort* and my self, and as there had been no regulation made as to the article of lodging, we went directly to the house of Vice-Admiral *Ries* We were told he had kept his bed for three weeks past, for a hurt he had received by a fall, and as soon as it was light we waited on him with assurances of the share we had in his

1703

Oranienburg

1703 his misfortune, he received us very kindly, and desired us to be quite free with his house and table. The Czar himself arrived at one in the afternoon, under the discharge of the cannon in the castle and in the ships that were frozen up, and in an instant afterwards he came to see the Vice-Admiral. He thence went to Mr *Freder Masbewitz Apraxin* a Lord of the Admiralty, who commanded in the place. We had orders to follow him, and were well entertained, in the midst of the noise of the artillery, fifty cannon being from time to time fired off, and so the day was brought to an end. In the mean time orders were given for rooms to be ready in the castle, for the strangers, that they should be made much of, and have whatever victuals they had a mind to, nor was there any forgetfulness as to drink, and Monsieur, the Envoy *Konigsberg*, who had the charge of the table, acquitted himself very handsomely. The Sieurs *Stuckhmann* and *Hill* lodged at a friend's, and Mr *le Fort* and I at the Vice-Admiral's, going every now and then to eat at the castle. His Majesty was at a private house upon the day with the *Russians*. Upon the *7th* we went to see the ships, and tipped with great gaiety. *Freder Masbewitz* treated us at noon, and the next day, and so ended our feasting, the great fast of the *Russians* beginning upon the *8th*. Upon the *9th*, I solicited the Czar for leave to draw what was most worthy of notice, and he immediately gave it me, saying, *Come, we have lived well, and been merry, and have had a little sport; it is now high time to think of work*.

C H A P XIII

Description of Veronis. The Don or the Tanais. Return to Moscow. His Majesty departs for Sleutelenburg.

THE City of *Veronis* is upon a high hill in 52 degrees and a half of northern latitude, surrounded with a wooden wall, all rotten, and divided into three parts, in one of which called *Jaka'of*, the chief of the *Russian* merchants have their abode. There is a great rope-walk in this city, and the powder is kept in subterraneous magazines without the wall. Upon the side of the hill, along the river, there are several houses, in an extent of 400 paces, the chief of them belong to the Admiral *Goltzain*, Mr *Apraxin* of the admiralty, the Boyard *Leskriewitz*, Prince *Danielowitz*, and other *Russians* of quality. Most of these houses are over against the citadel, and those of the Vice-Admiral and other officers on the side of them, and behind these are streets for those employed in ship-building and the like. This city stands on the west of the river of *Veronis*, whose name it borrows, and the citadel is on the other side, to which there is a large bridge of communication. The ditches about it are full of water from the old river. This citadel is a square building with towers at the four corners, has very large apartments, and makes a great figure from without. The sands of the downs do choak up the new river that it is not navigable, and the ships are obliged to go through the old one. The citadel is the chief magazine, and indeed they so term it, and have above 150 pieces of canon in it, though most of them without carriages for the more ready transporting them in case of need. Again, this citadel is defended with



VERONIS.





1703 palliades in several places, and filled with a pretty good garrison, as well as the country about, to withstand the *Tatars*. The conveniences for ship-building are one side of the citadel, whereas before they built them all about. The storehouse is on the other side, a great building, three stories high, the two first of which are of stone, and the third and uppermost of wood. Here are many places full of all sorts of naval stores, each in a place apart, even to cloaths for the seamen, and every thing else they can want. The sail house or loft is on one side of this storehouse, and they compute that in the town and about it, there may be ten thousand persons. You see two or three villages in the plain.

Number of inhabitants in 1702, and about it

Upon the *tenth*, I went in quest of a proper stand, from whence to take a sketch of the city, and I pitched upon the highest part of a hill, which is but two wersts to the south-westward of it, there I began my work, but could not go on with it for the bitterness of the cold and strength of the wind. The next day I walked thither to get myself a little heat by the way, with nobody but my servant, and three men belonging to the Vice-admiral, to keep off such *Russians* as might have the curiosity to interrupt me. I ordered them to get a mat, some poles, an ax, and a spade, to dig a pit for me, where I might conveniently take my stand. When this was done, I screened myself from the wind in my back with the mat, and in this plight it was easy to see me from the town and from the river side. And indeed I was not here long without a discovery, two *English* shipwrights taking notice of me from the river, sent two or three of their people to know what I was about. Seeing them come towards me, I ordered my seamen, who were armed with half-pikes, to keep them off, to tell no soul what I was about, and if they were asked the question, to say they knew nothing at all of the matter. In the mean time a number of above 50 *Russians* got together upon the

hill, drawn thither by the novelty of the sight, unable to conceive what should be the meaning of it, but my people driving them back, they did not dare to come near enough to me. When I returned to the town, the Vice-admiral told me the vogue had been, that, upon the top of the hill, one of the Czar's domestics had been buried alive, nobody knowing wherefore, or who it was, and that the said man buried up to the middle held a great book in his hand, which was the paper I was drawing upon, and that no one was allowed to approach him, three centinels being appointed to keep off all that attempted it, nay even the officers themselves enquired of each other, who it was that was under the circumstances of execution. But observing, upon the *twelfth*, that the criminal had shifted his place, and consequently that they were mistaken, they took another whim into their heads. There was a little farther off an old burying ground, where they had seen me some days before, and where I went that day to take a draught of it. The *Russians* at their wits end, now fancied I might be some prophet from beyond sea to visit the old burying grounds, say masses for the dead, and perform other religious offices, and particularly as I always appeared with a book in my hand. They took notice to one another that I had commonly a *Hungarian* vest on, and that I was attended by a servant, who carried after me a kind of blue cloak, in short that I had three of the Vice-admiral's people set to guard me. This whim, extravagant as it was, might have been attended with ill effects, had not the Czar himself been in these parts, and been a check upon the crowds that would otherwise have gathered together.

You have a representation of the town in number 15 the letter *A* distinguishes his Majesty's place of residence, *B* the place where the ships are built, *C* the *d'Woritz* or citadel, *D* the *Ambaet* or the council-house, *E* the sail-house or loft,

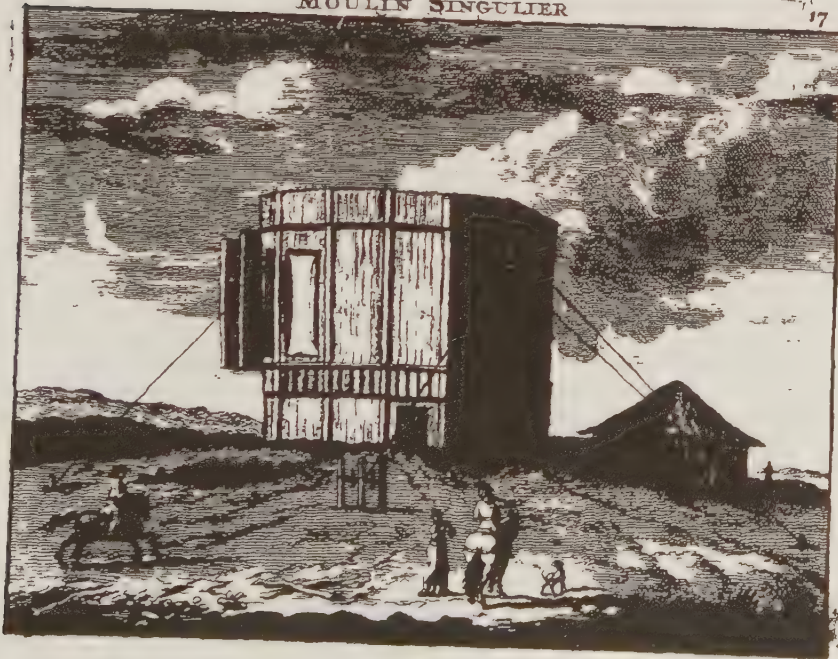
VIEUX CIMETIERE

16



MOULIN SINGULIER

17



1703 wind stirring they open two or three of the windows on the side next to it, so that rushing upon the sails, it sets the machine a going with great violence. You have this represented in number 17.

The Czar came up with us in a calash, and desired us to mend our pace, which every body was not able to do, but we got to our journey's end before it was night. There was a general discharge of guns immediately from the ships, and we went to see some of them where they made us drink most heartily, and at night we were entertained at the house of *Ivan Alexeitch Moesin Poetskin*. Supper over several of the company retired to the ships for lodging which was not to be had on shore, for they have not as yet begun to build in this place, tho' they talk of a town intended to be here. The next day we went to see the works they were about in order to stop the course of the *Don*, and turn it another way, to which purpose they had a sluice, on the side they designed it should run. This river called *Tanaïs*, and by the inhabitants *Donetz*, is famous in *Russia*, it crosses the *Precopian* or *Little Tartary* to the eastward, and having winded for a great way, it takes a vast sweep towards the *Volga*, and having been swelled by several smaller rivers, falls, by *Asoph*, formerly *Tanaïs*, into the lake *Mæotis*, or sea of *Zabaskey*, where it divides *Europe* from *Asia*. In these parts, we to our great surprise found several elephant's teeth upon the ground, one of which I keep as a curiosity, but cannot conceive how they should happen to be there. It is true indeed, the Czar told us that *Alexander* the Great having crossed this river, as we read in historians, came as far as the little town of *Kostinke*, but eight wersts from thence, and that possibly it might have been that some of his elephants died there, and that these teeth might be the remains of them.

We then returned to the fleet, where they made very much of us. Here were in all eleven men of war

and victuallers. One of these ships 1703 was built under his Majesty's directions, and outshone the rest with all sorts of ornaments, and the Captain's cabin was lined with walnut tree, tho' there was another along-side of this of great beauty also, and built by an *English* man, but the rest made no great matter of show. We were entertained with fish at noon, and then returned to the ships where we drank deep to the roar of the cannon.

In the midst of these circousals, a *Russian* seaman was fool enough to put his hand to the mouth of a gun, and was so hurt thereby that he fell from the top to the bottom, and by the fall, it is likely, broke some of his ribs. They endeavoured to keep this from the Czar, but he coming to the knowledge of it, went to see the poor wretch, and found him drawing towards his last.

We broke up about eight in the evening, and at ten got to *Verons*, in the midst of rain. Upon the sixteenth, having obtained the Czar's leave for that purpose, I prepared to return to *Moscow* with my three friends, but the rains having made the roads very bad, we were obliged to get eight waggons, and to arm the wheels with iron. Upon the seventeenth, in the morning, we took our leave of his Majesty, who gave us his hand to kiss, and then embracing us, wished us a good journey, and recommended it to us to take a sight of some mortars, upon the river side, about two wersts from the town, which we did without making any stay there. They were against a hill, near a barn, where they had been cast. About noon I had orders to repair once more to the Czar, who was taking the diversion of sailing upon the ice, his vessel was overset in taking of a short turn, but she was soon set upright again. About half an hour afterwards he ordered me to follow him alone. He got into a hired sledge with two horses, one of which fell into a hole, but the other standing firm upon the ice, he was soon got out again, he made me sit by him, saying, *Come let us go*

Arrival at the Tanaïs

Course of the Don

Elephant's teeth.

Return to the fleet

An un'ucky accident

The author takes leave of the Czar at Veron

1703 *to the Battle of Poltava, I was killed by a bomb fired off, being you was not there in the last fire.* Being arrived, we examined the vessel, and the wooden bed where the mortar was fixed, and which you might turn to all directions. The bombardier being ready, the signal was given for those in the plain to get out of the way. We then went out of the vessel, and fire was set to the fusée, but the bomb burst in the flight. This being a kind of disappointment, his Majesty was so good as to ask me if I would see any more, but I told him it was needless. I then waited on him to Mr Sleets, and soon after to his own abode, which was not far off, and there I had the honour to take leave of him. He embraced me, and as his usual way was said, *God preserve you*.

It was about three in the afternoon when I returned to my lodging, whence I made all the haste I could to depart, after a short meal. I thanked the Vice-admiral for the honour he had done me, and for all his favors, and to my great joy, left him in a better way than I found him. He is a very worthy man, much esteemed by every body but by nobody more than by the Czar himself.

We departed in the evening, and that night we had snow, and after it some rain. Upon the eighteenth in the morning we were 58 wersts from *Verona*, having three horses to each waggon, which carried us back the same way we came.

We took notice that most of the *Kabacs*, or Czar's houses towards *Verona*, are inhabited by *Circassians*. These are a neat and cleanly people both in their persons and in their houses; they are of a pleasant humour, and live agreeably, diverting themselves every day with the violin, and another stringed instrument. You have these minstrels in all his Majesty's houses to that of Prince *Alexander*, they never fail to play as soon as you come in, and they commonly tell you mead or brandy, and among them are women who are kind to strangers. The dress is re-

markable, and quite different from 1703 the *Russian* and especially with regard to the women. Their common dress is a shift with a girdle, round which they plait a piece of striped stuff, which hangs down to their feet like a petticoat. They wear a white linen cloth wound round the head, and a part of their chin is covered, one end of this cloth is genteely turned up on one side of the head, and the rest are sometimes loose or hang down. They wear also a piece of linen in gathers upon the forehead, which goes over the head, and is flat behind after the manner of the *Arabs* and *Jews* in the east. Their shift is gathered two fingers breadth about the neck, as formerly with us when they wore ruffs, but you will best comprehend this by the plate beneath, which I drew in small from one of the most agreeable of these women, and just as we found her in her stove. Near was a maid-servant kneading of dough for bread, and some children sitting after their manner upon the oven. It was three in the afternoon when we left this place, in mizzling weather with some snow, but an hour afterwards it came on to blow from the northern board, and began to freeze. When we had travelled 15 wersts, we came to a small river, partly frozen over, but too deep to ford, which we sought to do for two hours, to no purpose. In short we sent two of our servants over on horseback, and a third to a village to enquire if there was not some place where we might cross, but he brought us word there was none, and did not dare to cross the water a second time, so that we sent him back to the village whence he came, with orders there to wait for us till morning. Meanwhile we had no news of one of our servants who had got drunk the day before, and whom we had thrown into a countryman's sledge, and as in this case our people were in danger of freezing, we crowded our waggons together to shelter them, while we consulted what we had best to do. It was now in the night, and

1703.

1703.

FEMME CIRCASSIEN



and we were still quite at a loss, till, at length, considering there were no houses in this part of the country, we resolved to go back again, in quest of a village out of the main road, where we arrived at eleven in the night, and got some refreshment for ourselves and our horses. The servant we had lost came here to us that night, and told us his driver had taken the horses out of the sledge while he was asleep, and carried them away, that he perceived nothing of the matter till he awoke, and that he had been obliged to look out for another, which he had done in vain, had it not been for the prevalence of money and good words, and to conclude, that it was with great difficulty that he had

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got to us. The next day I discovered, that by the negligence of our people, the axle-tree of my waggon was broken, in consideration of which, as well as of the frost, and of the snow that had fallen in the night, I resolved to fix it upon the bottom of a sledge, and to take the wheels with me, in case a change of weather should happen. For the rest, one of our drivers had given us the slip, a thing not unusual in this country, and had left us his horses, in hope, his companions would bring them back with their own, so that we were obliged to take another in his stead. We took three, with sledges and horses, and provided ourselves with plank and timber to help us in crossing the river. The sun shone

S

out

1703 out, but it was excessively cold, and about ten o'clock we came back to the place where we had endeavoured to cross the evening before, and found the river so frozen, that several horses went over upon the ice, tho' indeed some of them fell in. We took our horses out, that our waggon might cross the safer, and we made use of our boards and timbers in the deepest places, and yet some of our people fell in, but as every body was ready to lend a helping hand, they were soon got out again. At one in the afternoon we went on, and in an hour's time came to a place where we found fresh horses ready to put to. We had now, in all, travelled but 28 wersts, and had two more to go, before we got to a small town called *Romanof*, where we crossed the river of *Belle Kolodis* or the *White Pt.* by a bridge cover'd over a foot and a half thick with ice, and dined to the sound of the *Circasians* instruments. It was eleven in the night before we could get away from hence, for before then we had not been able to prevail with the Governor for horses. Here they took the wheels off from the other waggon, and loaded them upon sledges as I had done, and in the night we went thro' a great village called *Stordunke*, and upon the *twenty*, at break of day, we came to the pillar of 136 wersts, where we took fresh horses without stopping. Two wersts from thence, we passed the town of *Dobr.*, a werst from the great road, upon the river *Veronis*. At the end of 151 wersts we came to a great village, and another at the end of 154, where you go up a hill so very steep, that there are rails on the left hand from top to bottom, to prevent your falling. We afterwards went through three villages, upon the post of the last of which we saw 157 wersts. Soon after we found the high road so full of ice, it was impossible to keep it, so that we looked for a better way on the right hand, and succeeded, so that we all got thro', except one waggon, which being very heavily

laden, fell through the ice, but was got out again without damage done to any thing in it. In short, after we had again skirted it along some villages, we reached the house of Prince *Alexander*, 190 wersts from *Veronis*, but here we made no stay, and went on to a village not far off, and there we dined. It was six in the evening, and we waited till ten before our horses were ready. Upon the 21st, at four of the clock we were at 218 wersts, soon after at 238, and then 257 wersts, whence, on the right, we saw the town of *Schoppin*, which seems considerably large, and some villages between that and us, and as our postwomens reached no farther, we went thither, and crossed over a bridge a werst in length, and over a great moor. This town, however, is in itself no great matter, and the castle where the Governor resides, and which stands at the end of the high street, has nothing remarkable either within side or without. They immediately appointed accommodations for us, and the burgomasters came to us on the part of the Governor, and brought us refreshments of brandy, mead, beer, bread, and the like. Here we made a demand of 30 horses, instead of 24, the better to carry our wheels with us, and this being granted us, we departed hence an hour before sunset, and that night travelled 40 wersts, then changing horses we reached 311 wersts, and came near the house of Mr *le Fort*, where we arrived upon the *twenty second*, at nine in the morning. This gentleman had written to his servants, ordering them to use us the best they could, and to let us have horses, and every thing else we might want. Here we left our waggon-wheels behind us to be the less incumbered, and to rid the more way, with the fewer horses, the frost and snow having much mended the ways. Here we had fresh horses, and having stopped about an hour, we proceeded on our journey, and got the length of 329 wersts, and at three in the afternoon we came to 347, and to the



ALAETMA



1703 the village of *Podassyncke*, where we cheered up the heart. It snowed, and continued both to freeze and to blow, and having again changed horses in the evening, we went thro' several villages in the night, and thro' the town of *Nikole Saraiske*, a place tolerable enough, but it was not without difficulty we got thro' it, because of the great number of country people who had crowded it with their sledges laden with things for *Moscow*. Upon the *twenty third* in the morning, having got to the end of 420 wersts, we held on our way, with fresh horses, to *Grodno*, where we got at nine o'Clock, but made no stay, and seven or eight wersts from thence we met with the river of *Occa*, which we were some time in crossing. We had then to go over a very steep and lofty hill, where there was but one narrow gut on the left hand of the river, and as we were going up we met with some sledges, who obliged us to stop that they might get by, which they could only do upon the very brow of the hill, the way being too narrow for them and for us too, and the way they took was so bad, so steep, and so full of great stones, that both horses and sledges were in great danger, most of the horses going on at a venture without drivers, and not only so, but words arising between these sledgemen and our servants, they came to blows, the cause alledged, that the one had not made room timely enough for the other. Several of these people being in liquor, exasperated those who had already got down below, and made them come up after us, to the number of about twenty. I was lying along in my sledge when I understood this, and leaped out immediately with Sword and Pistol in hand, and the Sieurs *Kinhus* and *Hill* came after, armed also, the one with his pistols, the other with his sword. In this posture we went down to Mr *Steel's* sledge, who was the last of us, and most exposed to the fury of these madmen. He had but just got out, but had no arms, and the

Nikole
Saraiske

Griat dan-
17

Russians about him were at him with their Threats, but he, like a prudent man as he was, made signs to his servant to get out of the way, and began to sooth them with fair speeches, judging, and with good reason, that a contrary procedure might prove fatal, observing there was beneath us a great number of *Russians* who would have infallibly fallen upon us, on the very first onset. And these observing we came up to them without any seeming Disposition to quarrel, kept back those that were drunk, and submitted to reason. The most troublesome of them being gone off, we went our way on each side, tho', for my own part, I would not go again into my sledge till we had gained the height of the hill, tho' I had much ado to walk, it was so slippery, and the wind so strong, besides that it was so exceedingly cold I could hardly stir my fingers. In the midst of this I took notice of a sledge and one horse going down without a driver, tho' heavily laden, the poor horse, unable to turn a corner so nicely as he should, for the wind and the ice, in short, unable to keep the beaten track, and borrowing too much upon the precipice, he fell perpendicular down upon the bank of the river, a sight dreadful to behold. The sledge broke into a thousand pieces, and the horse it is most likely broke all his ribs, tho' I afterward saw him lift up his head. At length, having with difficulty reached the top of the hill, we went on, and at one in the afternoon came to the city of *Kolomna*, 456 wersts. We waited in the suburbs for an answer to a letter of the *Czar's*, which we sent in, and the Diack or Secretary of the city no sooner received it, than he came to us, and offered us his service, and even desired us to go into the city to entertain ourselves; but we excused ourselves, and he sent us mead, brandy, beer, and some provisions, which we returned back again, having sufficiently provided ourselves with necessaries. We talked with him about two hours, and drank some-

1703.

Terrible
fall of a
horse

1703 somewhat briskly about and at four we departed with fresh horses, and travelled 25 wersts before nine to the village of *Kesackoff*, where we baited two or three hours, for the sake of our horses, who were to carry us quite to *Moscow*. Upon the *twenty fifth* by eight in the morning, we had got near the village of *Ostrets* in 46 wersts farther. We here rested and fed our horses, and in two hours went away, and about noon arrived in the *German* slabode at *Moscow*, in 25 wersts still farther.

An affair Upon the *twenty seventh*, the school master and reader of the *Lutheran* Church called *John Frederick Mass* of *Koenigsberg*, was without any provocation murdered by a *German* Ensign, called *Krass*, who being taken confessed the fact.

The author I thought to have rested me after so fatiguing a journey, but upon the fifth of *March*, towards the evening, I was taken with an extraordinary heat of body, like a fever, and going immediately to bed, had a very troublesome night of it. I rose up, however, at break of day next morning, but was so weak, I could hardly stand upon my legs, and had besides a continual cough day and night. The fire within me was so fierce, that had I drank an hundred times a day, it could not have been extinguished. Sometimes I drank milk, sometimes I drank beer, and sometimes water boiled up with tamarinds and sugar, which I found relief from in *Egypt*, and to keep my stomach in some degree of strength, I drank also of rhenish wine, and other things good for that end. In this manner did I pass five days and five nights without any rest, and in the night particularly was apt to be somewhat delirious. My friend, upon this, observing me to grow weaker and weaker, advised me to send for a physician, but I told them I was always my own physician, that I knew my constitution better than any body, and consequently what was best for me, that I was persuaded, as I knew the cause of my sickness, a good

regimen would do me more good 1703 than all the physicians in the world, besides that, I had been for some time sensible of what was coming upon me. Upon the sixth night and that following I rested indifferently well, and found myself greatly relieved in short after a continual regimen for ten days together, I began to take in stronger broths, and eat meat. I bled also a little at the nose at night, and that eased my head.

Upon the *eleventh*, the Czar returned, with all his train, from *Veronis*, and upon the *thirteenth* he caused Colonel *Bodon*, already mentioned, to be beheaded in his presence. He was executed in the *German* slabode, on one side of the post, on which the sword and ax had been hung up, and Ensign *Krass* was at the same time hanged, he then fixed up an order, that no one should presume to draw a sword, upon pain of death.

Upon *Sunday*, the *fourteenth* of the month, Monsieur *Casimir Bolus*, Envoy from *France*, who had been some time incognito at *Moscow*, had a private audience of the Czar at Count *Feodor Alexewitz de Golowins*.

This Prince, the same day, went with a small attendance to see Mr *Brants*, where he was entertained with cold meats and some other refreshments. I came out of my room upon this occasion, to have the honour of taking leave of his Majesty, and to beg he would grant me a passport to go out of his dominions. Observing me to be much altered, he was so good as to ask me what was the matter with me, and what had been the cause of my illness, and upon my telling him I attributed it to some excesses on my journey from *Veronis*, he answered, nothing in the world was so good as a hair of the same dog, but the Resident and some others coming in upon us, we were interrupted.

Having obtain'd the leave I wanted, and an order to count *Golowin* for a passport, I took leave of the Czar, who did me the honour to give me his hand to kiss, and then bestowed





SAMARA



1703 ed on me his blessing, *God preserve*
 you

It was about ten when this Prince went away to Mr *Lups*, and to several *English* Merchants, before he sat out for *Sleutelenburg*, and upon the *fifteenth*, early in the morning he sat out, without so much as going to *Probrosensko*

1703
 first
 for
 the
 first

Upon that day they were to execute the two other criminals, Captain *Sax*, and the servant of Colonel *Bodon*, whose head and body lay still upon the ground, as *Krasso* hung upon the gibbet, guarded by some soldiers. They were both upon the block, and the executioner stood by with the ax in his hand, ready to give the fatal blow, when they were at once reprieved, the Captain to be sent a perpetual Exile into *Siberia*, and the servant to receive thirty strokes of the knout, and then be a slave in the galleys for

life, but I a little while afterwards heard he died of the knout

1703

Our Resident having demanded a passport for me, in the name of his Majesty, Count *Golonin*, whose business it was, ordered it to be immediately dispatched

Upon the *twenty first* they celebrated *Palm-Sunday*, upon the *twenty fifth*, the Annunciation of the blessed Virgin *Mary*, in high reverence with the *Russians*, and upon the *twenty eighth*, the feast of *Eagier*. Nothing else remarkable occurred, except that a fire broke out at *Moscow*, upon the *thirtieth*, and that the river of *Moska* thawed, and was open upon the *first* of *April*. So thorough a thaw made the ways very bad, and upon the *third* the waters were risen higher than had been known in the memory of man. At this time I was taken with a tertian ague, but after three or four fits it left me.



CHAP XIV.

*The Author is shown every Thing remarkable in the Churches.
 Cloth that wastes not in the Fire*

WHEN I was recovered of my ague, I went to *Moscow*, to wait on *Ivan Alexeewitz Moesin Poeskin*, whom the Czar had ordered, at *Veronis*, to shew me every thing that deserved to be seen in the churches, and other places of this city. This Nobleman, whom I have elsewhere mentioned, favoured me with a very civil reception, and told me he was ready to obey his Majesty's orders, whenever I required it. I told him it should be as soon as he pleased, because, as his Excellence knew, I was on the point of setting out for *Persia*. Upon this he appointed me to be with him at his house upon the *tenth* in the morning, which I took care to be, and found him ready to mount to go into the country, but he obligingly told me, the Gentle-

man with him would take care to go with me every where. In the first place we went to the church of *Saboar*, where they pretend to shew a picture by St *Luke*, and Christ's garment upon which the soldiers cast lots. They say this garment fell to the lot of a soldier, who happened to be a *Georgian*, and that he carrying it into his own country, made a present of it to his sister, who was a maiden, that she conceiving a great veneration for it, desired upon her death-bed it might be buried with her, and that she might be covered with it, that this being done, there arose a great tree from out of her tomb, that the *Persians* afterwards possessing themselves of *Georgia*, the King heard of this tomb, ordered it to be opened, and took out the Garment, which

A story
 to a
 Georgian

1703 he carried away with him into *Persia*, that some time afterward sending an embassy to *Moscow*, he made a present of it to the Great Duke, as he was a Christian, that the *Muscovites* desirous to be certain it was the very garment, got together all the blind, the lame, and others labouring under other afflictions, not doubting, but if it was, what it was said to be, it would heal them, that the effects proved equal to their wishes, that it had ever since been kept to be of use upon the same occasions, and that it had never once failed to answer the end. All this they affirm for gospel, and therefore I resolved it should be the first thing I took notice of.

This church is square within, and 96 foot in length, the vault is sustained by four great pillars, and the whole is full of pictures of Saints and the like. There are some of them in the Greek taste, not to be called bad, even in the five little domes, in form of lanthorns, the largest of which is in the middle, and the other four at the four corners. The picture they will have to be by *St Luke*, is on one side of the high Altar, and is a half length of the Virgin, represented with Christ kissing her their faces being close together. It is very gloomy and almost black, but whether this proceeds from the effects of time, or the smoke of the tapers, or the fancy of the painter, certain it is there is no great matter in it, besides that it is all gilt but the faces and the hands. This Virgin has a fine crown of pearls and precious stones upon her head, and a collar of pearls which hangs down from about her neck. In short this picture is placed in a niche, under which there is a stall or seat. Between the two pillars of the high Altar, there is a great silver hanging scone with branches, made at *Amsterdam*, like those in our churches, and besides this, there are three of copper well disposed in the body of the church, though it must be observed there are few or no ornaments in their churches, so never it happens that there are

ten silver lamps about the Altar of this. But in these lamps they burn no oyl, which is not in use with the *Russians*, but tapers which are put into nozzles fixed upon the lamps. To the bottom of their great sconces, they commonly hang an Ostrich's egg. As we went out of this, we went into the Patriarch's church, which is above small, and in form of a dome. On the right hand over-against the chappel there is an apartment, with Christ represented sitting in a chair, in a picture all gilt except the face and hands, the Virgin *Mary*, *St John Baptist* on the left, and on each hand an Apostle kneeling, with a silver lamp. Between this piece and the door of the chappel there is a bench, raised upon some steps, and thereon the Patriarch's seat covered with black velvet, and as you go into this little church, you see an Altar, behind which is a small choir, full of pictures from top to bottom, each representing stories of Saints, divided from each other by columns in the manner of windows, and here every thing is gilt. The other side of the walls is painted blue. Again in the crown of the dome there is a head of Christ, which nearly fills it, and about it several other representations. The Patriarch's hall of audience which is tolerably large, is over-against this church, on the right as you go in you have the patriarchal chair all gilt, with a green velvet cushion and gold fringes about the arms, and upon an estrade of three steps high, it has at top a small Christ in painting. As we went out of this hall they carried us up to a room where they keep the treasures of most of the Patriarchs, and full of chests and trunks, which they opened for me. In the first were six patriarchal caps, two of which were of great value, divided from the others, and enriched with great pearls, large diamonds and other precious stones, the others were the same, but not so costly. There was a seventh adorned with pearls only, and belonging to the metropolitan, then they shew'd a box full of jewels, and among

1703 Among the rest diamond crosses hang-
 ing by golden chains All these
 things had belonged to several
 Patriarchs who had appeared in
 them upon processions, and up-
 on other such public occasions
 There were also several *peçassies* or
 girdles with precious stones, many of
 the combs that had been used by the
 former patriarchs, most of them large
 and made of tortoiseshell, their cro-
 siers with jewels at the end, several
 presses full of patriarchal robes and
 vestments, 79 in all, and all of gold
 brocade, and adorned with pearls and
 precious stones In the chief of them
 were nine vestments, of extreme mag-
 nificence and beauty, and all set with
 precious stones in others were fine
 stoles, a palm and a half broad, and
 among the rest that worn by the Pa-
 triarch *Constantine* in the year 6176,
 as the *Russians* compute it is of a
 plain silk, and has suffered somewhat
 by time, they have an extraordinary
 regard for it, and keep it among their
 most magnificent vestments In the
 same place you see several dishes of
 silver gilt, with great vases, and o-
 ther vessels of the same Having sa-
 tisfied my curiosity in this place, I
 deferred till the next day, being *Sun-
 day*, to see the rest of the churches
 First I waited upon Mr *Moësin Poe-
 skin* to know of him if I could not
 have a sight of Christ's garment, but
 he told me it was impossible, being
 in a place sealed up with the Czar's
 own seal, and that without an ex-
 press order from him there was no
 setting eyes on it, and sorry I was I
 had not had some intimation of this
 in time In short, I went again to
 the church of *Saboor* to see what
 there was still curious to be seen,
 and they shewed me a great chalice
 or cup of gold, about two palms
 high, which they use in the admini-
 stration of the sacrament, crowned
 with four fine jewels, and the foot
 enamelled with the sufferings of the
 Saviour of the world A great dish
 of the same metal, enamelled like
 the chalice, and in like manner a-
 dorned with four jewels, two plates,
 a spoon with an agate handle, a gol-

den stirrer for the wine in the cup, 1703
 and a crown all adorned with pearls
 and precious stones, together with
 two other small chalices of agate, en-
 riched also with jewels All these
 jewels, say they, were found at the
 bottom of the great cask which St ^{relics of}
Anthony the Russian got fished up by ^{of St An-}
 certain fishermen, when he was tran-
 sported from *Rome* to *Nieugart*, sit-
 ting on a mill-stone, having made it
 his bargain to have all that came up
 in the net Then they shewed me a
 great book, which, upon certain ho-
 lidays, they carry in procession, it
 is adorned with precious stone, full
 of scripture stories in paint, and all
 in characters of gold, all these things
 are kept separate in cases of red vel-
 vet They shewed also the body of
 the archbishop *Peter* in silver, with
 a bas relief of him above, a small
 reddish slip of Christ's garment, al-
 ready mentioned in a case covered
 with glass, the body of the archbi-
 shop *John*, in a coffin like the for-
 mer, and that of *Philip* in another
 Then they shewed me the reliques of ^{Reliques of}
 saints, the hand of *John Satoïsteva*, ^{Saint,}
 the skull, and all the head of *Gregory*
Bagastoro, and the like From hence,
 having thanked the Priest for the ^{Church of}
 trouble he had been at, I went to ^{St Mi-}
 the church of St *Michael* the Arch-
 angel, very fine within, and full of
 pictures like the former Here all
 the great Dukes of *Moscow* are en-
 tombed all in one place, excepting
 the two last, brothers to the present
 Czar, who are in another Their
 tombs are raised up, and upon them
 you have rich habits of red velvet,
 with bands of green velvet, and there-
 on in *Russian* characters, their birth,
 their age, and time of their decease,
 with great pearl crosses, but none of
 them for magnificence comes near
 the last of *Ivan Alexewitz*, which is
 all adorned with precious stones I
 left this church and went to that of ^{Church of}
 the Annunciation, or, as they call it, ^{the Annun-}
Blagowiesine, small and full of pi-
 ctures like the last Here, in a room,
 they shewed me 36 silver boxes, and
 some gold ones full of the reliques of
 saints, which they had taken the
 pains

1703 pair- to spread out upon a long table against I came. In the first there was some of the blood of Christ, and in the others, a small cross made of the true cross, a hand of the Evangelist St. *Mark*, some bones of the prophet *Daniel*, and other Saints, like *Mary*, several heads, and other reliques all very brown. Having shewn me all this, they would have carried me to see other churches, but my curiosity being satisfied, I excused myself and thanked my conductor for the trouble I had given him and the rest for the favour they had done me, which was quite unusual, and perhaps without example in that country.

Upon the *fifteenth* of this month, I went with Mr *Popp* to visit the Knez, *Boris Alex. witz Galitzin*, at a pretty country house five wersts from *Moscow*, and as we went thither passed by the fine estate of the Knez, *Mikhail S. rka kie*, the richest of all the Princes of this dominion, and so powerful that besides a great number of villages he is lord of, he has above 20000 peasants his vassals. We found the Knez, and I begged of him to grant me a passport from the office of the prikates of *Casán*, of which he was Vice-roy, as well as of *Astracan*. And this I did, because Mr *Popp* had given me to understand that the Governour of *Casán* and him of *Astracan*, would pay no regard to a passport from the prikates of *Petrov*, and might put a stop to my journey. The Knez *Boris* agrees to it, and dispatched me one, in consideration of Mr *Popp* who was his friend, and at the same time wrote to the Governors of *Casán* and *Astracan* in my behalf. For which we returned him our thanks, and took leave of him. This Lord had, some months before, been at *Casán* to make up a difference between two *Tartar* Princes father and son, which arose as follows. The son having with him a woman the father was in love with, the latter got her spirited away from the former, who enraged at what had been done, declared war with his father, and appeared in the

field at the head of 20000 men, the father on his side in a hurry got together 40000, and they were ready to fall on each other, when the Knez arrived and made them friends. The *Tartar* Prince among other things made him a present of a piece of coarse cloth, which neither burns nor consumes in the fire, and the Knez giving some of it to Mr *Popp*, he gave it to me. He told me it was made in *Katay*, between *China* and *Beggar*, and that they there continued to make it. From the island of *Cyprus* I formerly brought some of the stone *Asbestos* which may be spun into thread, and will not waste in the fire, and in former days they made a cloth of it, but the art of doing it is now lost. *Pliny* mentions such a kind of cloth, as do some moderns who have treated of the *Roman* antiquities, and the use of lamps in the monuments of the ancients.

Upon the *sixteenth* I dined in the city with Mr *Popp*, and returning to the slabode, I observed there was a fire in a certain place, whither I went to see how they contrived to put it out, but they do no more than throw down the next houses.

My passports being dispatched, I prepared for my departure, in company with an *Armenian* merchant, called *Jacob Darnedof*, who had travelled from *Isfahan* to *Holland*, and had been some time at *Amsterdam*. We agreed to set out upon the *twenty second*, and to fall down the river to *Astracan*. The time I had left was employd in taking leave of my friends, and particularly Mr *Vander Hulst* our Resident, and the Sieurs *Branis* and *Lups*, to whom I owed a thousand obligations, and especially to Mr *Coyet*, who being perfectly skilled in the language, and informed of the customs of the country, gave me such hints and instructions as were of great use to me in the sequel of my journey. I went from *Moscow* about noon, and finding no vessel to carry me on board of the ship where the *Armenian* was already embarked, and which was fallen down

1703 down to *Malsko*, to have the benefit of high water over the sands, I was obliged to hire three waggons to carry me thither. 1703



CHAP. XV

Departure from Moscow. Course of the Wolga. Description of the Towns and Places upon that River. Arrival at Astracan.

Kolom-
men-ke

IN my way to the ship I passed by the town of *Kolommenske*, on the right hand upon an eminence, it makes a good figure, has a fine monastery, a church and two towers. You enter the two sides of it by crossing a raft of timbers fastened together, so that part of them may be removed when ships are to pass and be put together with the rest again. I also went by several villages, charmingly situated on an eminence on the right hand of the river. Towards evening I got into a wood of low trees, and being some hours in going through it, it was late before I got to *Malsko*, where I heard the barks of the *Armenians* were not yet come. Here were two houses, and yet I lay that night in a barn half open, and upon the hard floor. Upon the *twenty third* in the morning, my fellow-traveller came down with four barks, and three other *Armenians*, who were going also to *Ispahan*, and informed me the ship we were to go in, and on board of which he had a great quantity of cloths, was fallen down still 60 wersts lower, so we followed her by water, and reached her at ten at night, but as it was late, and every thing topsyturvy, we did not care to go on board, but went on shore, where we made a good fire, and fed upon good pike and perch we had, as we came along, bought of some fishermen for three pence. From hence I wrote some letters to my friends in *Moscow* and in *Holland*, and upon the *twenty fourth*, about ten in the morning we embarked. In these parts they have

small flat-bottomed vessels, which the *Russians* call *stroeks*, and which carry about 300 bales of silk, or about 15 lasts. They are capacious, and have but one mast and one sail, a very large one, and of use chiefly when the wind is aft, but when the wind is not either right astern, or well upon the quarters, they row with sixteen oars. They have no rudder, but a long kind of paddle, broad at the end in the water, the other end is supported by a kind of crutch adapted to the purpose, and this the patron or master manages by a tackle reeved on each side, which keeps it steady, and which may be taken on or off at pleasure. We had on board 23 sailors, and 52 passengers, as well *Russians* as *Armenians*, reckoning servants into the number. The river hitherto winds very much, and is every way about 40 fathom in breadth. In about two hours time we came to the monastery of *Smolenski*, which makes a figure at a distance, and has a fine steeple, and is on the side of a wood about 100 wersts from *Moscow*, nor did we lose sight of it till about four of the clock, and after this we, on each hand, saw a country more open and full of villages, and afterwards a more lofty scene of land, and dropt anchor when it came on to be dark night. Upon the *twenty fifth*, about nine of the clock, we arrived at *Kolomna*, to the south west of the river of *Moska*, an episcopal see in the southern parts of *Russia*, to the eastward of *Moscow*. This city I drew on the north-side, without any sight of the river,

Form of the
vessels at
the Stroeks

Monast
of Smolen
ki

1703 river, and you have the prospect of it in N 18. This city, which has already been mentioned in my journey to 1700, is 180 wersts from *Moskva* by water, because of the great sweeps of the river, upon which it has a bridge, or a raft rather, such as we just now described, and here we staid seven hours to give our people time to get ready their canals and gear for sailing. Towards the evening we came to the river of *Olca*, which comes from the south, where the *Moska* falls into it. It is very broad as well as the *Moska*, which till then had seemed but small to us, and its source is not far from the *Crim Tartary*. It crosses the southern parts of *Moskva*, and flows away to the eastward of the city of *Moskva*, through the duchy of that name, and falls into the *Volga* at *Ni-Nogorod*. This part of the country is very pleasant, and on the right hand is the town of *Kickiena Sroplest*, where there are two great buildings, in one of which the Governor resides, and on the left a village, with another large edifice, 10 wersts from *Kickiena*. The course of the river being more direct than hitherto, we advanced at a greater rate, and did not come to in the night. Upon the *twenty*, which in the morning, we passed by the village of *Didvazza* on the left hand, and here there is a fine church upon the river, 30 wersts from *Kickiena*, and here to the right and the left you see a wood of small trees, and the river is every where of the same breadth. That day also we passed by several villages, and then met with lands higher, yet very agreeable, but there the river begins to wind again. Steering our way east-north-east the land and the trees appeared to us of a charming verdure, and at the last turn of the mountain I took the view you have in N 19. Being beyond these mountains which we had only to the right of us we found the river much straitened, and about even we had, to the right and left of us, hills covered with small trees. Upon the *twenty* *fourth* in the morning we

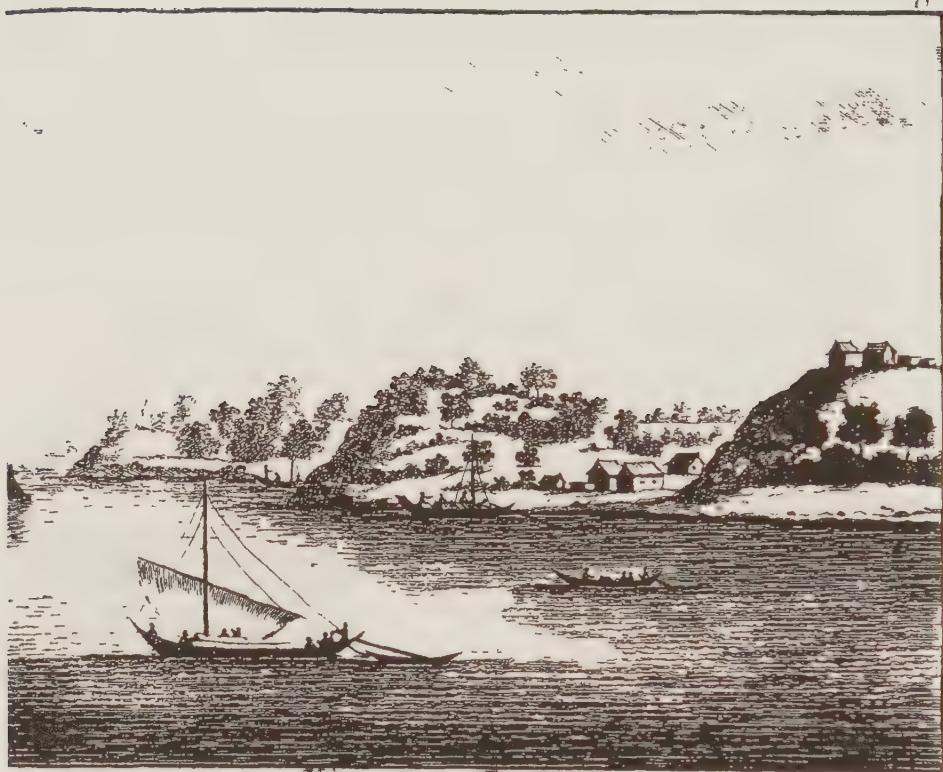
saw a lofty mountain to the right, 170, and several villages to the left, with cows and sheep feeding about the country. In the mean time we had every day fishermen, who came to us in small boats [canoes] hollowed out of the trunk of a tree, and sold us more pike and perch for three or four pence than seven or eight persons could eat. Advancing still eastward, we, on the left hand of us, met with an island of some length full of trees, and afterwards with several villages at the foot of mountains, and the fine monastery of *Bogoslova*, built of stone, and very agreeably situated among trees, upon a hill, and on one side a great green plain full of cattle, quite down to the river. This monastery is north west 20 wersts from *Pereflaw*, a prospect of which you have in N 20. The soil here is very fine and full of villages. About *three* we had a low country, and an hour afterwards we came in with a gulf of the river *Prokater*, 15 wersts from *Pereflaw*, and soon afterwards we came in with another, as big as a river, and ran up a great way into the land, and an hour afterwards a third, on the right, which stretched up the land, towards the mountains, and spread out on both sides, for my part I take it to have been a flood; and here the river again begins to take its sweeps. About six we had sight of the village of *Fabrenawa* upon an eminence, and the country overflowed all beneath, nay over the tops of the trees, it had the look of a sea, the soil here appeared to be sandy. There we often met with vessels coming from *Cazan* and other places, towed along with a rope, by men with great labour and difficulty, tho' they have the relief of sailing when the wind can serve them. Here we saw store of ducks, snipes, and other game, and at the evening arrived before the monastery of *Bogorsko*, built of stone, and upon a hill not far from the river, and near a village, three wersts from *Pereflaw*, where we staid all night. Upon the *twenty eighth*, we passed by this town, in thick cloudy weather,



KOLOMNA



CLOITRE BOGOSLOVA



VUE SUR LA RIVIERE



VUE SUR LA RIVIERE

1703 which prevented us from seeing it as I could have wished. It is upon a rising ground not far from the river, in latitude of 45 degrees 42 minutes, and is called *Pereflaw Resjanske*, a name it derives from the province of *Resan*, the capital of which it is. We afterwards went by several villages upon hills, and saw overflowed land, which looked like our combustible soil of which we make turf, in the passage between *Leyden* and the *Hague*. Eight wersts from *Pereflaw* we saw a great village belonging to *Tismasse*, *Ivanitz*, *Eijfonskie*, Governor of *African*, and some *Russians* under tents, diverting themselves along the river side, but farther on we saw many villages, and all a flat country to the right and left, covered with water above the tops of the trees. The river is very broad in this place, and in the evening we were surrounded with trees, but the water had so covered its banks, it was hard to know them to walk upon. The weather was very fine, tho' very hot. I went on shore with the boat, which did so every day for wood, to see if I could meet with no game, and about the evening a great bark rowed by us from *Moscow*. Upon the *twenty ninth* in the morning, 10 wersts beyond *Resan*, upon the left, we met with an opening of many fathoms within the land, where the river having made its way, formed a great lake, navigable for small craft, but the weather being thick and hazy we could see no villages. A league from thence we had sight of another gulf, where the lake, just mentioned, terminated in a round form, the meadows hereabout were full of hories and cattle, and beyond them were high mountains. At nine we saw more lands under water, but coming to a point where the river formed a little gulf, we saw dry ground again, and a place called *Kieshus*, where were only some poor wretched houses, and several vessels. Here we hoisted sail for the first time, with an easy gale, and to the right of us, saw the monastery of *Terigbo*

with a small village, and soon after 1703 that of *Solojade*, with a church indifferently large, and built of stone. Then we came again to great inundations, and saw several great trees with water up to their branches, and this is every year the case till *July*, when the waters begin to abate. Upon the *thirtieth*, coming to a pretty place 100 wersts from the city of *Kesiemof*, I drew the prospect of it as in N^o 21.

We got under sail a second time, with the wind at north east, but we did not continue to be so long, and were obliged to handle our oars again, and having passed by some villages, we came up with a country so drowned, that we could see nothing but sky, water, and the tops of trees. Towards evening we met with a vessel belonging to his Czarian Majesty, and laden with anchors for *Ajoph*, with another with her of smaller dimensions, and we saluted each other with firing of muskets. When we were within 30 wersts of *Kesiemof*, we made use of but eight oars, that the crew might take turns to relieve one another, half and half. Upon the *first* of *May*, at one in the afternoon, we appeared a long side of *Kesiemof*, seated upon the left hand of the river, and upon the top and declivity of an hill. Tho' it be considerable for extent, it has no walls, and all the houses are of wood, as well as the four churches. Here is a tower to a mosch, belonging to the *Turks* and *Tartars*, that live here, where I landed with some *Armenians*, to buy provisions and beer, but could get none. We rowed after the bark that kept on her way, and had much ado to overhaul her, in a full hour, passing by several villages in our way. But our people who went ashore in our absence found asparagus, and got a good store of it. They were long and slender, but well tasted, and good to stew, and taking the largest of them, I dressed them after our manner. Having gone by several villages, there came up so strong a gale against us, that it was as much as we could do to avoid striking on the star-board

board shore. The wind was a south-east, and we did strike and stick a little once, but we soon got afloat again, and upon this occasion I observed of these barks, that they are not ready at answering the helm. At night we came up with a village, spreading down the declivity of the hill towards the river, and there I took a prospect which you have in N. 22. Upon the *second*, in the morning, we arrived at *Alaetma*, 60 wersts beyond *Kafemof*. It is upon the top of a hill, and lies inwards the land, so that it is not quite to be viewed from the river, is considerably large, has eight churches, and has some houses on the sides of the river, and is surrounded with several villages, and has pleasant woods on each side. We afterwards saw several villages, and a great mead full of cattle, and beyond that another gulf of the river, which seemed to wind among the meadows and their trees to a village at the foot of a mountain. The river is here very broad, and the banks on each hand are full of trees, and here we saw a prodigious flock of geese in the air. Upon the *third* we passed by *Msruma*, a town upon the declivity of a hill, tolerably large, with seven state-ly stone churches, and several others of wood, and here they say is the best bread in all *Russia*. It is inhabited both by *Russians* and *Tartars*, and here begin the *Tartars* of *Mordua*. As we went on we saw again several villages and lands under water, the river is here very broad, and one of these villages was at the foot of a mountain, which runs away some leagues farther. The soil is sandy and so full of stones, that it is difficult to land. Here we saw a man continually making signs of the cross, and every now and then bowing down to the ground, which our *Russians* observing, went in the boat to him, with what every one had been pleased to give him, and among other things some loaves, for he was a poor beggar, and a little after we in the same manner saw three women with their children, on whom

also we bestowed our alms. These poor people live in the mountains, and no sooner see a vessel approach than they come down for charity. After this we came among some lofty hills, bare of trees, and yet very green. At length, reaching a *kabak*, we landed in hopes of getting some beer, but it was bad, and we had a good deal of trouble to fetch the bark, then a brisk gale sprung up against us, which forced us to lie still for some hours. After this we crossed the mouths of two rivers, the *Melsua Kaka* to starboard, and eight wersts further on the larboard side the *Clesma*, which comes from *Volsamer*. Upon the *fourth* we came into the midst of a lofty country, and got down to the village of *Isbuletz*, 40 wersts from *Nijen*. Here we met a bark with ten oars, which made good way against the stream of the river, whose banks were very level on each side, and covered with trees, with hills at a distance. About *three* we drew near to the monastery of *Dudina*, most pleasantly situated amidst trees, upon the declivity of a hill, on whose top is a village, of which you can only see the spires of the steeples. At night it came on to blow so strong, and such a sea was raised, that we were glad to take shelter on the larboard shore of the river. Upon the *fifth* the wind fell, and we got under way again before it was day, and having gone by several villages, we came at length to the shipyard, which lie along the river, and reach to the suburbs of *Nijen*, where there is a fine and great monastery surrounded with a wall, a stone church in the bottom, beset with wooden houses down to the river, another stone church, indifferently large, and well built against the hill, on the top of which is a village. The *Russians* commonly call this city *Nijen* or *Nisma*, others *Nish-Nowogorod*, or the little *Nowogorod*, and some *Nijen Niagaraten*. It is the capital of the small Dutchy of the name, and has a citadel upon a rock, or the conflux of the *Oica* and the *Velga*. This city

1703 is begit with a fine stone wall, and you go through a great bazar or market before you get to the gate called *Icarofskie*, which is towards the river. This gate is built of huge blocks of stone, and is very deep, from hence you ascend by a great street full of wooden bridges, till you come to the gate called *Dia-wietofskie*, near which is the great church, built of stone, and with five domes varnished over with green, and adorned with fine crosses. On one side of this church is the archiepiscopal palace well built of stone, and within its inclosure a pretty little church with a steeple, and two other churches, the one of stone, the other of wood. The prikaes or chancery is also near this gate, and of wood, as is also the Governor's house. However, there is no great sight to be seen in this city, whose circumference is not very great, and all its houses of wood, nor has it more than two gates. The country about it is pleasant to the eye, full of trees, and well stored with houses. Its walls are flanked with towers both round and square, and among them is one more considerable than the rest, and to be seen at a great distance. In the gate on the land side, in the passage to the guard room, were four pieces of cannon. But the suburbs of this city are very large, especially next the river, where are several churches of stone, and where the hill, divided into several parts, on which there are churches and houses, has a very fine effect, but there is no seeing of the circuit of it, because of the heights and the depths which intercept the sight. The river here is always crowded with a great number of embarkations going and coming from all parts. Upon the side of it is a great village belonging to Mr *Gregory Demetri Stigenof*, where there is a fine stone church, and a great house of the same where this merchant sometimes resides. About eight there went away 48 great barks with ten oars each, and 40 hands to load wood, and all these belonged to this Gen-

tleman, who is reckoned to be the richest merchant in all *Russia*, and to each of those who went to fetch his wood he gave three rix-dollars. At night they began to ring the bells for the feast of the Ascension which was to be kept the next day. Here we took in a store of provisions, and particularly brandy, which is at this place both good and cheap, for you have eight bottles of it for 40 pence, nor did the *Amemans* forget to take as much of it as they thought they should want. Nor are eatables less plentiful. You may here buy a lamb or an ordinary sheep for thirteen or fourteen pence, two small ducks for a penny, a good pullet for three-pence, twenty eggs for a penny, two white loaves, reasonably big, for a penny, a brown loaf of seven or eight pound for the same price, and the beer is both good and cheap. This city is computed to be 800 wersts from *Moscow*, which make about 160 German leagues, tho' the distance is not above 100 of the same leagues by land, and stands upon the *Occa*, which we entered at *Kolomna*, as we have said, and here this river falls into the *Wolga*, formerly called the *Rba*, and these two rivers thus united, are about 4000 foot broad, if we may rely upon those who have measured them in winter upon the ice. This place is at present inhabited by none but *Russians*, here are no *Tartars*, it is very populous, and in the latitude of 56 degrees 28 minutes. I should have been glad to have seen it in front, and have taken a view of it from the river, but they would not suffer me to do it, no not for money, because of the holiday, for upon holidays, the *Russians* do nothing in the world but get drunk, and in this pickle did I see many of them wallowing in the streets. It is odd enough to see how the poor keep all day long before the kabaks, or houses where they sell brandy, I staid some hours in that where we bought ours, to see the pranks and mummeries of these drunkards, when the liquor first begins to operate, but they must stand in the

1703 the street, they must not presume to go into the house. At the door there is a table where they deposit their money, and then they give them the quantity of brandy they want, which is taken out of a great kettle, with a wooden ladle, and poured into a cup of the same material, the smallest measure of all costing an half penny. And thus are they served by a particular person who all the day to do nothing else, attended by another, who receives the money, nor is this publick practice of drunkenness common to the men only, it is the very same with the women. In short, I saw this scene over again at a *kabak* for beer, where they are allowed to go in to drink. Upon the sixth we embarked to get our people on board, and passed the night upon the river, early the next day we proceeded on our voyage, and as we passed by the city and the suburbs I like the view of it so well, that you will find it drawn by me in N. 24. Advancing forward we saw two villages on the larboard of us, one of which was very great and called *Wijna*, and on the starboard the monastery of *Belskye*, a great building all of stone, the roofs excepted with several houses to the right and left, a werst from the city. We also saw a small church called *Jaysky* upon a hill, and some hundreds of persons going to it from all parts to celebrate the festival, and spreading their tents to divert themselves under. We continued at three wersts from the city till the seventh at seven in the morning, and about noon we came up with an island, about two wersts in length, and covered with trees. We then went by several hills, and another island without trees, and left the river of *Kermita*, and the monastery of *Maria* to the larboard of us. This monastery is a great building of stone, and looks like a castle or fort, being surrounded with a fine square stone wall, with a tower at each corner of it. I should have been glad to have taken a view of it, but the day was too far spent. On one side there was a village, and a chan- or caravanerai built of wood, where the merchants keep their goods, and is a place where there is a great fair every year, in the month of July, whither most of the traders in *Russia* resort, tho' it lasts but a fortnight. Our *Russians* going thither to buy fish, were told, that not above a fortnight before a certain Governor coming from *Moscow*, had been there attacked by three barks, manned with each 18 *Russian* pikets, that the Governor was so well provided with arms, and defended itself so well as to kill three of the pirates, and oblige the rest to betake themselves to flight, that this accident had driven the Governor back again to *Moscow*, but that he had left one of his people in the village to be dressed of his wounds he had received in the skirmish. This made us resolve to keep upon our guard, and we prepared our arms to defend us in case of need, being provided with about 40 muskets and pistols, and all the night we had a *Russian* and *Armenian* passenger upon the watch. Upon the eighth, at break of day we arrived at *Bormino*, 100 wersts from the last town we had passed, and here we had the shore on each side full of trees, and the river of small islands, and about eight we got to the town of *Gorkina*, which belongs to Count *Golon*. This place stretches a good way along the river, and is said to contain 7000 houses, and here the country people brought us bread to sell. As we held on our course we saw several floating islands upon the river, which is here very broad, and about ten we crossed the mouth of the *Sora*, which comes from the south, where begins the high mountains, at the foot of which is a great village called *Wassiel*, and at top the town *Wassielgorod*, which is not to be seen from the river. They told me it was small, had no well and all wooden houses 120 wersts from *Nijn*, and these parts are full of *Czeremissian Tartars* who are chieftains to *Casan*. About four we arrived at the town of *Wassielgorod*, 10 wersts from the last. It is told to be very large, and stretches along the river,

1703 river, and partly up the hill, but has
 no wall The wind being souther-
 ly we got up our sail, and as we
 went on, we observed the two shores
 to be full of linden trees, and several
 islands, but saw no hills In the
 night we passed by *Sabakzar*, which
 is 40 wersts from the former, upon
 an eminence also, and I thought it
 looked very pretty, and 30 wersts
 from thence we saw the town of *Kok-
 shaga* on the larboard of us Up-
 on the *ninth* we were at some high
 hills, and came up with a great bark
 attended by several others, bound
 for *Casan* The weather calm, moist
 and hot About noon we passed be-
 fore *Blowolska*, but 80 wersts from
Casan, on the starboard side, and
 thence to *Belawalska*, where our
 people went for some refreshments
 At three we steered by the town of
Suyatski, with a fair wind This
 place is upon an eminence, is pro-
 vided with a citadel, and has several
 churches and monasteries of stone,
 but the houses and walls are of
 wood, and the whole is formed in-
 to an island by the *Suyage*, which
 comes from the south-east, and here
 falls into the *Volga* Over against
 the town, on the side of the *Volga*,
 at the point of a hill, you see the
 village of *Soldaerike* slabode, between
 which and this town this river falls
 into the *Volga*, as has been said, and
 as appears by N 25 where you
 see an island before the river of
Suyagi or *Suyatski* We coasted this
 hill or mountain, and steered away
 south half east, and at six had sight
 of the city of *Casan*, on larboard
 of us, distant four wersts It makes
 a great figure because of the churches
 and monasteries it is full of, and its
 citadel surrounded with an enceint
 of stone We had a little before
 sailed by the yards where they build
 the ships, six or seven wersts from
 the town, in a reach where the ri-
 ver is very broad, and here we saw
 40 vessels of all sorts upon the
 stocks, and many others more nearly
 completed, on the side of the
 town They told us they were to
 build 380, most of which were to

go to *Ashacan* for the service and
 care of the *Caspian* sea, and the rest
 to other places I took a view of *Cas-
 jan* as we went by, in the best man-
 ner I could, and as you may see in
 No 26 It is in *Asia*, and in the
 southern parts of the *Muscovite Tar-
 tary*, upon a river of the same name,
 which the inhabitants call *Casanske*,
 and falls into the *Volga*, and is the
 capital of the kingdom so called, be-
 tween that of *Bulgar* and the *Cze-
 remissians* This city has a wall of
 wood. Beyond this we met with
 several islands, which seemed like
 forests in the river, and upon the hills
 took notice of a kiln, where they
 were at work, and on the left of
 us lands under water Upon the
tenth, we came to the mouth of the
 river of *Kama*, which falls on the
 larboard side into the *Volga*, at the
 distance of 60 wersts from *Casan*,
 it is very broad and comes from the
 north-east, and falls with such a tor-
 rent into the *Volga*, as alone to hur-
 ry on vessels for some leagues They
 say the water of it is brown, which
 I did not perceive, tho' it is certain
 so sweet, that it mends the *Volga* ve-
 ry much for drinking About noon
 we came to the small town of *Te-
 toetfie* or *Tetus*, upon a lofty hill, 90
 wersts from *Casan*, it is surrounded
 with a wooden wall, and consists
 of poor wooden houses, and small
 churches You can only see a part
 of the walls as you go by There is
 also, upon the river side, a small
 village, where our people went for
 provision and ice to cool our drink
 We then went by a great island cal-
 led *Stariso*, 40 wersts from *Tetus*,
 and at night by several others full of
 trees, and here the river is a good
 league in breadth, and has moun-
 tains on the starboard side of it As
 the wind was both strong and against
 us, we rode at anchor a part of the
 night Upon the *eleventh* I went a-
 shore with my *Armenians* and some
Russians, to buy provisions near the
 town of *Simbierska*, which is on the
 right upon a hill, three wersts from
 the river They say it was former-
 ly a large city, and destroyed by the
 great

1703 great *Tam rine*, tho' I understand, there are no remains of it at this day nor had I time to search for any. Some will have it there were other cities and islands higher up of which the one are ruins still to be seen but it is a matter to be doubted. Tho' they assured me, that near *Zar* there were still some footsteps of an old castle and its walls. Upon the whole they affirm, there are very considerable and very ancient cities between *Casim* and *Astracan*, and among the rest *Aktauba*, upon the river of *Ofsa*, tho' concerning this I have been able to gather nothing certain. True it is the *Ofsa* is known between *Saratof* and *Zartha*, on the other side of the *Volga*, and that it falls into this river and washes even a part of *Saratof*. It is known also that the city of *Aktauba* was upon this river, but there are not the least traces of it left now, all the stones having been removed to build *Astracan*, and some other places. Being on shore I found the ruins of the village of *Simbirska* of great extent, partly upon the river, and partly upon the hill which we were to go up, before we got to the *Bazar*. When we came a fire had just broke out among some houses upon the hill, and had already destroyed five or six of them, and in less than half an hour there were above 20 burnt down for the wind was so high that they were in flames before they could pull them down to stop it. We here found every thing as cheap as at *Nisja*, I should have been glad to have gone quite up to the place itself, which is 180 wersts from *Casim*, but our vessel being under way there was no doing it. I was however informed it was large, surrounded with a wooden wall that in it were eight stone churches, three or four monasteries, and above 10000 houses all inhabited by *Russians*, the *Tartars* keeping in the villages. We were almost two hours before we could overtake our bark, nor was it without danger we rowed after her, the river whirling about violently in

some places and being very deep, 1703 has such a troublesome swell that a small boat can hardly live in it. We again met with several places covered with trees, and very pleasant to look at, and hills also that shew themselves through these same trees. Thirty wersts from this town we came to the village of *Siengiel*, and several others inhabited by *Russians*, and soon after to the town of *Nove Deutze Salo*, of great extent, very close, with many churches and a great steeple. In the night we met with a bark rowing and full of *Russians*, who asked us whence we came, whither we were bound, and what we were. We answered, we belonged to his Czarian Majesty, and advised them to come no nearer for fear they repented it, we apprehended them to be rogues. Upon the twelfth in the morning we saw hills on each hand of us, some of them covered with fir, a sight we had not seen till now. The river was not a werst broad in this place, tho' to make amends it was very deep. It had been so high this year, that it had drowned all the land we have spoken of, so that there were even rivers that could not be distinguished. The *Russians* are very ignorant in those things, and could tell me nothing of the cause of it, neither could I get any information on shore, because our vessel made no stay here. At nine we got to the village of *Stiea Barak*, 40 wersts on this side *Samaru*, here our people went ashore for provision, and the river widened, and we saw an island under water, and on the left of us a high round hill with hardly any trees, called *Saratof Kiergen*. The *Russians* told us it was the tomb of a King, or Emperor of *Tartary*, called *Mam-simon*, who came up the *Volga* with 70 other *Tartar* Kings to seize upon *Russia*. That dying in this place, his soldiers whom he had brought in great numbers on this expedition, filled each his helmet and buckler with earth, to raise him a mountain, which is this hill. A small league from hence you meet with another

1703 another called *Kabia Gora*, covered with trees, and extending to *Samara*, those on the left are so thick that there is no seeing thro' them, the growth being chiefly alders and willows. Here they find the best sulphur in the world, a discovery which has not been made above two years, and here were then at work upon it 4000 persons, as well *Russians* as *Czeremissians* and *Mordwaticians*, over whom the Czar has surveyors and soldiers. These hills are on the west of the river, and at two in the afternoon we came to *Samara*, on the east of the same, and upon the acclivity and top of a hill, not very high, and bare of trees, and ending with the town itself upon the river side, as you see in N^o 27 and not as others have written two wersts from the river. At the end of this town you have the river *Samar*, whose name it bears, and they say it falls into the *Wolga* five or six wersts from thence. This town is indifferently large, all of wood, with poor wretched houses. Its walls are of wood also, and flanked with towers, of which there is a very great one on the land side. The city covers almost the whole hill, and the suburbs stretch along the side of the river. They compute it to be 350 wersts from *Casjan*, and as you go by it, you see a gate, and several small churches with some monasteries. Twenty five wersts from hence, we, on the starboard side, saw a river called *Askula* fall into the *Wolga*, and into this does the *Samar* discharge itself. Here we lost sight of the hills and mountains, the river was very broad, and shortly after we had sight of them again very near us upon the right hand. We met with several vessels that day, and saw ducks of an extraordinary size, brown and white, and thwarted the river *Wassiele* on the larboard of us, it is but small, and near it, in the *Wolga*, a narrow slip of an island covered with trees, and under water, which we thought very strange. Then we met with another vessel from *Astracan*, whole

master told us he had fourteen others 1703 coming after him, all bound for the fair of *Makaria*, we have mentioned elsewhere, part of them went by us in the night. Upon the *thirteenth*, on the left of us we saw *Kaskur*, 120 wersts from *Samara*, it is small, with a wooden encient flanked, with towers of the same, and has also some churches the same. Its suburb or village is on one side, as may be observed N^o 28. About a league farther there is another town, called *Siesiron*, indifferently large, and with several stone churches. The mountains here are dry and bare, but they are much better a little farther on. The *Calmuc Tartars* scour these parts, and carry off man and beast, and whatever else comes in their way. A little still farther on, the river winds very much, among great islands full of trees, and the country was so overflowed, that it was difficult to distinguish the bed of *Wolga*. We then saw the hills again upon our right, but parched up with the great drought and heat of the sun, whereas at other times they are covered with verdure, and indeed the country people earnestly longed for rain, being at a loss for wherewithal to keep their cattle. We then went on to *Sela* at the foot of the mountains, 60 wersts from *Kaskur*, and there we met with three great *Stroeks*, one of which belonged to his Czarian Majesty, they were full of *Cossack* women, whom they were transporting to *Casjan*, and whose husbands had been hung up the year before for their robberies, concerning which we shall have occasion to speak hereafter. From hence we crossed the entrance of the river *Wassiele*, opposite to which you have the *Nove Denevene*, or the *New Village* belonging to Count *Golowin*. We rode part of the night at anchor, to ease our people, who had been fatigued with a spell of 60 wersts. Upon the *fourteenth* we had the wind aft, and went down the river at a great rate. A vessel laden with crockery, and bound for *Astracan*, passed by us, and about ele-

1703. ^uen we got to *Woskresinska*, 65 miles from *Saratof*, where the hills were very steep, covered with a grev sand, and full of stones. Here we met with fishermen, who gave our people a great deal of fish for a little brandy, which they are not allowed to sell. This part abounds with oaks. Soon after this we were taken with a violent storm of wind, thunder, and rain, which made the river as rough and bouisterous as a sea, and obliged us to come to anchor under the larboard shore, where our vessel struck so hard against some trunks of trees, that we were in imminent danger, and had like to have lost our boats, for these barks have but a small anchor, which they dare not let go in the open channel, when the wind is high, because it would not be sufficient to keep them from driving, but the storm did not last long. At night we went on shore, 20 wersts from *Saratof*, where we lighted up a good fire, and met with oaks, wild roses, and other flowers, and having recovered ourselves, we returned to our vessel. But we had no sooner got on board, than one of our *Armenian* merchants had a fit which made us despair of his life, and in it he continued for two or three hours, when he began to move a little, but without any power to speak. In the midst of this we came to *Saratof*, and brought him upon deck, where we saw clotted blood come out of his mouth, which made us fancy he had an imposthume in his throat, and that he would hardly recover. In the mean time we sent to the town for a Physician or Surgeon, but none being to be found, and perceiving I could be of no use to the sick man, I went to see the town, which is in the south-east of *Russia*, and on the north-east of the *Wolga*, against, and in part upon a hill, its suburbs stretching along the river. I found it had no walls in the highest parts, but wooden towers at some distance from each other. It has a gate a quarter of a league from the river, and another on the left hand, separate from

the town, and a third on the side of *Moscow* by land, with some palades between them. When you come to the side on the right hand of the river, you have a descent with gardens, and beyond this last gate you see an open country and a beaten road, frequented by those who travel from *Astracan* to *Moscow* by land, and here are several wooden churches, besides which there is nothing remarkable, except that the inhabitants are not only all *Russians*, but almost all soldiers, under the command of a Governor. Eight years ago this town was reduced to ashes by a fire, but is now all rebuilt. In these parts the *Tartars* ^{Tar a} commit continual ravages, extending quite home to the *Caspian* and the river of *Jaika*. They reckon it is 350 wersts from *Samara*, and in the latitude of 52 degrees 12 minutes. There we saw several vessels full of soldiers, designed for *Afeph* and elsewhere, and we departed before noon. From the river you see nothing but the towers and the tops of the churches, because the suburbs is between the city and the river.

When we came back to our vessel, we found the sick man in the condition we had left him, and he died about *three*, which surprised us ^{Dea l} the more, as we had before seen ^{an Arm. nian} him ashore brisk and seemingly in good health. His companions expressed great sorrow for him, and covered him over with a cotton cloth, which they tied about his legs, putting a book upon his head, a cross upon his breast, and incense at his head. Then two of them ^{their s} began to read out of a book for two ^{ral. cot} hours together, and in the mean time they prepared him a sheet, a shirt and drawers of new cloth. This done, his servants went on shore to look for a proper place to bury him, but before they carried him thither, they read and sung a second time beside him. When he was on shore they stripped him, washed his head, and then his whole body, which they placed upon a plank, and put him on



VUE SUR LA RIVIERE





ZARITSA



1703 his new drawers and shirt, a cross about his neck, which fell upon his breast, a chaplet of beads in his right hand, and a taper in his left. They then put plaisters or linens upon his eyes, mouth and ears, and crossed his arms, and this done, they wrapped him up in a sheet, and put him upon a bier covered with a carpet. Thus they carried him in procession to the top of the hill, where they had dug a grave for him, and then began again to sing and to read, and the *Armenians* kissing his forehead one after another, they committed him to the earth, and threw each a handful of sand upon him, with signs of the cross and other ceremonies. At last they filled up the grave with earth and stones, and placed a great wooden cross at his head, and three small ones across one upon another, and threw great stones upon the grave, and strewed gunpowder about it, not forgetting a taper at the head. These ceremonies over, they each of them in order kissed the highest stone, and burned the incense upon it, and setting fire to the gunpowder, they presented every one present with a small glass of brandy. Every one belonging to our vessel attended this funeral, nor could several forbear to mix their tears with those of the *Armenians*, so mournful was the office, and especially for a man we had so very lately seen in perfect health. His name was *Peter Archangel*, and he lived at *Ispahan*, where his wife and children longed to see him with the utmost impatience.

This hill, which is divided from the rest, was surrounded with oaks, willows, alders, and here and there had rose trees in the bud, and if the ground had been a little moister, we should certainly have met with flowers and herbs, tho' we could not go down to the village for the waters that were out. This mountain is called *Gorojoponofskie*, and is 26 wersts from *Saratof*. After this we had several of the most pleasant prospects in the world. Upon the *sixteenth* we had sight again of steep mountains crum-

the hill of
Gorojoponofskie

bled away in several places, very sandy, and full of swallows nests, and saw there birds continually flying in and out. The river is here also full of islands, and at a distance we descried the *Golden mountain*, which they call *Soloftogori*, and some others more covered with verdure and trees, and between two the small river of *Doezinke*, which runs towards the north-west, 25 wersts from *Saroegamis*. Then we met with a wood between us and the hills, partly in the water, and where two barks had been cast away when the river was at the highest, and were still entire. We here also saw some fishermen's huts, and towards night we passed by *Saroegamis*, a town they had been building for four years, and was now pretty far advanced, indifferently large, and surrounded with a mud wall, which they were hard at work upon, and near 400 families were already come to settle here from *Moscow*. The hill it is built upon is lofty towards the river, steep, and very rocky. On the left hand, beneath the town, you have the river of *Kamuschinka*, which goes away westerly, and they say it springs from the canal of *Iloba*, which falls into the *Don*, which disembogues itself into the lake *Mæotis*, and divides *Europe* from *Asia*. They say the *Cossacs* upon the banks of the *Don* were used to come upon the *Volga* in boats, and commit great depredations in those parts, though men of warlike profession were frequently sent to repress their insolence, but as all was in vain, this town was built as a bridge upon them. They were also at work upon a fort, with a mud wall on the other shore of the *Kamuschinka*, but this building went on heavily, the workmen not being able to stand the badness of the air. And had it not been for this, the Czar would have dug a canal from hence into the *Black Sea*. I went to see this work, and they told me the first design was to have built this town, where the first was begun, but that it had been given over, on account of the

1703.

River of
Doez nke

Saroega-
mis

1703 the badness of the air. It was resolved also to make a dyke from one mountain to the other, to intercept the course of the *Kamuschinka*, and prevent it from falling into the *Wolga*, but this also they were obliged to give over, because the gates of the sluices could not bear up against the weight and violence of the waters, which from time to time come down from the mountains, besides that the soil beneath the stream was so stony, and even so much upon the solid rock, that there was no driving into it. All this constrained the projector to desist from his undertaking, to avoid the vexation of mind he must have suffered by a disappointment.

We had got so far, very little by the help of our sails, but by the rapidity of the current, and the use of our oars, going on at the rate of 120 wersts a day, or 24 hours. Upon the *seventeenth* in the morning we thwarted the river of *Boblolea*, 90 wersts from the last town we went by, and there met with a stout bark belonging to the Czar, and coming from *Asiracan*. In this place I drew a prospect, which you have in N^o 30.

About eleven we had a violent squall from the hills, and were forced to double man our oars, and with all their pulling, it was as much as they could do to keep clear of the larboard shore. And at last we were obliged to make fast to some trees in the water, at the foot of the mountains, but fair weather coming on again, we went our way, and came to an island on the left of us, called *Alinda Loeka*. The mountain runs out so in a point towards this island, that the passage between them is very narrow, this place is 60 wersts from *Zaritsa*. A hurry blew us ashore soon afterwards, but we were not long before we were on float again, but the wind continuing, and even gathering strength, and the rain falling apace, we thought it best to shelter ourselves under the lee of the hills, and make fast a second time to the

trees. We then went ashore in our 1703 boat, which had been impracticable with the bark, and made up a fire to cook some victuals, while the rest were at this, I went up the hill to look for flowers and plants, but every thing was burnt up and withered, and besides the wind was so high, it was difficult to stand against it, and I went back again as fast as I could, but in my return, I found upon the withered plants and herbs, a sort of butterflies, blue on the outside, and of a grey speckled within, some of which I brought away with me for the eauty of their colours variety.

The weather continued as it was, and with a nipping cold till eight at night, when the wind began to grow duller and shifted in our favour. Whereupon we immediately got up our canvass, and at two in the morning we arrived at *Zaritsa*, where we staid till the day broke, being the *eighteenth*, and at sun-rise we departed.

This town is upon a low kind of a hill, is small in compass, and seemed to be square, with a wall flanked with towers. Its suburbs stretches along the shore, and goes partly about the town, and its chief church is of stone, but not then finished, the rest are of wood only, and scarce at all to be seen, I took a view of it however as we passed by as you may see in N^o 31. It is in the latitude of 48 degrees 23 minutes. From hence to *Asiracan* the woods abound with liquorice, with a stalk three or four foot high, and the isle of *Serpinske*, which is twelve wersts in length is not far from hence. Behind this island there is a canal of communication between the *Don* and the *Wolga*, which it seems is not navigable, and which, as well as the island, the *Russians* call *Serpinske*. We then began to lose sight of the mountains, and by ten we were 60 wersts from *Zaritsa*, having passed by several islands in our way. Mean time the hills stretched away farther and farther from us up the country to *Tzenogar*, from whence we were as yet 40 wersts, the river being



ASTRAKAN.





POISSON STRELET



LA TÊTE D'UN OISEAU NOMÉ LEPELAER

34



ESPECE D'UN HIRON

1703 being here three or four werfts in breadth. After this we had the wind right aft, but so brisk that we had much ado to keep our vessel from yawing to one side or the other, so as to run aground, and one of our boats struck with such violence against our rudder, that we were obliged to cut her away, and let her sink, a loss which might have been spared, for I had not been out of her a minute, on account of a hound I had in her, which I removed into the other boat upon observing her to make water, nay even some of our passengers lay in her in the night, there not being sufficient room for them in the vessel herself. At sun-set we arrived at *Tzenogar*, 200 werfts from *Zaritja*, the wind having stood fair for us all the day. This town is 300 werfts from *Astracan*, and upon a hill on the starboard shore. The first thing you see here is a *corps de garde*, of which you only see the top or roof, and on the other side you have another of wood, and in form of a *Lanthorn*. The town itself is small, surrounded with a wooden wall, and defended with towers, but it has nothing remarkable within, and no more than seven or eight wretched houses without. The *Russians* wanted to land here, as I believe, to distribute some money they had raised among them, in the bad weather, to the poor, but the wind was so high, and the current so rapid, that we shot a good way beyond the town, and were forced to come to anchor, but the cable, too weak to bear the effort both of the gale and stream, parted, and we were adrift. This I had foreseen, and advised our people to hand their sail, before they had quite reached the town, and come to with their oars, but as it was, and the shore being very steep, they were obliged to get into the water to hale our vessel on shore with hawsers, and then they took the boat and went to the town, while we staid under the lee of the hills. I went also to the town, but being somewhat belated they would not let us

VOL I

1703 in, the soldiers and the country people shutting the gates upon us, tho' indeed they were so good as to bring us beer, bread, milk and eggs to sell. Every body returning to the vessel, search was in vain all night made for the anchor, but the next morning they found it. This town is inhabited by none but soldiers, who are kept here to withstand the ravages of the *Calmic Tartars*, who sometimes come and carry off cattle, and scour the country quite to *Samara*. Upon the nineteenth the wind was against us, and we got out our oars, and, as we rowed along, we saw several steep hills, green at top, and all about the sides sandy, and here the river was a werft broad. We then rowed away to a great wear or fishery, 80 werfts from *Tzenogar*, called *Kaslarske*, and which produces most admirable fish, and here also we saw a gulf the *Volga* has formed by incroachment on the lands. Having gone 125 werfts we came to an anchor in the night, at break of day, upon the twentieth, we weighed and departed, and the wind being fair for us, we were by noon within 100 werfts of *Astracan*. There we doubled a point where the river sweeps round with such a torrent, that vessels are frequently lost, and here you have 40 fathom of water. A little farther we met with a number of ducks, and an island ten werfts long, in a reach where the river is very wide. At the point of this island there was a guard of 30 soldiers, in three or four cabbins, where all vessels must stop. While we were here, we saw two barks from *Astracan* on the opposite side, but the soldiers having sight of them, they got into a boat and sailed after them. We had at anchor with us two large vessels bound for *Casan*, but we staid here no longer than an hour, and at a distance saw hills which stretch away to *Astracan*. About seven we were within 22 werfts of this city, and an hour afterwards we saw a stout bark on shore, and partly to pieces, tho' there were people still on board of her. Soon after this

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we

1703 we had sight of the church of *Sabbor*, a very great one, and about eleven at night we arrived at *Astracan*, 2000 wersts, or 400 German leagues from *Moscow*, *Caspian* 1703
ing in about the mid-way

CHAP XVI

Description of Astracan Situation of the gardens Abundance of fish. Manner of living among the Tartars.

Arrival at
Astracan

WHEN we landed they searched every thing we had on board, except my baggage I went directly to wait on the Governor *Timafe Ignowitz Urjofskie*, and presented him my two passports and a letter from the Knez *Boris Alexeitch*. He received me very kindly, and having perused my letter, made me an offer of his house, and every thing I might want during my stay in this city, but I returned him thanks, and told him, I was under a necessity to be with my *Armenians*, whose language I understood, and with whom I was to go on to *Persia*. He was satisfied at this, and sent for my things, which unsearched, he ordered to be carried to the Caravanserai of the *Armenians*, where I lodged with Mr *Jacob Daxiedof*, of whom I have made mention before. We had scarce dined when eight or ten persons came to us from the Governor with a present of refreshments, consisting of a small cask of brandy, a large vessel of copper tinned, full of red wine and two others like it, full of mead and beer, four large loaves, two geese, and several pullets. These, to whom, as my way was, I made a small present in return, were no sooner gone, than two soldiers came to do duty at my door, and were to be relieved every eight days. They also sent me a *Russian* Ensign who understood *Dutch*, to carry me about, and be my interpreter. At that time the Governor received advice of the taking of the fortress of *Neyen*, which the Czar had carried by as-

sault upon the 2d of *May*, and where he found 80 pieces of cannon, 8 mortars, and a *Swedish* garrison of 3500 men, to whom, as the report was, he had given their liberty.

I went to walk about the town, which is upon the east of the *Wolga*, in the ancient *Scythia*, tho' now the whole tract between the *Wolga*, the *Tauka*, and the *Caspian* is called *Nejaja*, and the country in general the kingdom of *Astracan*, from the city of *Astracan*, the capital of that name, which is in the *Asiatick Tartary*, upon the frontiers of *Russia*, and upon the principal branch of the *Wolga*, which a few leagues from thence empties itself into the *Caspian*, concerning which we shall be more ample in what is to follow. This city is in 46 degrees 22 minutes of northern latitude, in a little island called *Dolgai*, formed by a small river which may be seen from one of the towers. The best ground about it is eastward towards and quite to the river *Tauka*. To the westward of it, there is a great heath, which is said to be 70 leagues, and to extend towards the *Black Sea*, and even some leagues southerly quite to the *Caspian*. Here you have a very fine salt, which is sent all over *Russia*.

This town is defended by a good stone wall, a league in circumference, and with ten gates. I went out by that of *S. Nicholas*, or the *Nikolske Warate*, and followed the river upwards to go round it. From thence I went to the *Red Gate* or *Krasnye*

1703 *Krasnaya Warate*, in the highest and most advanced part of the town. From thence striking into the country, I came to the gate of the *Granary* or the *Gietnu Warate*, which is shut up, but there is another which goes into the citadel, where they go in and out. This *Granary* which is without the enceint of the town, is surrounded also with a stone wall. From hence you go to the *Mosjagotskie Warate*, near which at some distance from the city, is another gate of wood, which is not reckoned into those of the town, it is the gate of the *Tartars*, who live on that side, and where there is always a guard of *Russians*. Afterwards you come to the gate of *Resoltsjue* and that of *Wijnjenske*, between which there are two towers in the walls, 300 paces from each other. From hence you turn down towards the river to go to that of *Spaskie*, and from thence to that of *Isjadnie*, without which is the fish-market, the bread-market, the herb-market and the like. At some distance from hence you see another tower, and then the gate of *Garenskie*, and near that without, the wood-market, and the place assigned for bakers, who are not allowed to be within the town. From this gate you go to that of *Kabatskie*, passing by a tower between that and the former. Six of these ten gates are upon the river, and two belong to the citadel, which makes a part of the city wall, and it has a third called *Priestmiskinske*, or the *clean gate*, which goes into the city opposite to the *Bazar*, or great street called *Bolsjauhtz*, where you have the greatest shops both of the *Russians* and *Armenians*. As you go through this gate to go into the citadel, you have on the left of you the church of *Saboar*, which they had begun five years before, at the expence of the metropolitan, whose name is *Sanjion*. This prelate has his peculiar rights over the clergy, and an office or spiritual court of his own, and is also the metropolitan of *Tirk*, a city under his Cza-

rian Majesty, on this side the *Caspian*, upon the mountains of *Circassia*, about 700 wersts from *Astracan*. As they were last year at work upon the dome of this church, a part of it fell down, thro' fault of the foundation, which was too weak, and they are now about building five small steeples with domes, upon which they are to have crosses. This church is square, and about 200 paces in circumference, the front is 67 broad, and the sides 47 long, and the back part of it is partly upon the wall of the metropolitan palace, the chief edifice of the town, of great extent, and all of stone. Not far from thence, and in the fine part of the space within the citadel is the Governor's palace, a large wooden building, surrounded with a wall of its own, which is of wood also, with two gates, the one before, the other behind, and the chapel of the court is without the inclosure of this palace. Between the front gate, where there is always a guard, and the Governor's palace, there is a fine yard, and the enceint of this court is called *Iwan Bogaloof*. In this palace are many apartments, well lighted, and very pleasant, but especially a great and very lofty salon with charming prospects on every side. There is always a guard at the gate of the citadel, which is well mounted with artillery. As you go into it on the right hand you have the chancery, a stone building with many rooms, and in the Governor's chamber there is a table covered with a red cloth or carpet.

The chief church after that of *Saboar*, is that of *Isdwesinsje*, of brick plastered over. The dome of it is gilt as well as the cross, which is three fathom in length, that beneath is green as well as those of the steeple. All the rest of the churches are of wood, as well as the monasteries of *Troyts* and *Petenske*, the last of which is for women.

In the morning there is every *Tartar* thing to be had at the *Tartar Bazar*,
zar

1703 *zar* or market, where the *Russians* and *Armenians* also have liberty to expose their goods to sale, but this market is over by the afternoon, when the *Russians* have theirs, tho' to this also the *Armenians* are admitted; as for the *Indians* they do their business in their caravanserai

See 1 As for the city most of the streets are narrow, and well enough to walk in when it is dry weather, but impassable when it is wet, because the soil is very fat and full of salt, the reason why the ground has a whitish cast when it is dry

Com It is governed by the Governor and three burgo-masters, the first of which is president of the town-house, the second has the inspection of the kabbacs or houses where they sell wines, beer, and mead, and the third has the direction of his Majesty's fishery

Beyond the river and without the encients of the city, you see the monastery of *Ivan*, a fine stone building, and two other cloisters, and several slabodes or suburbs, the chief of which is that of the soldiery, to the eastward of the city, along the river of *Koetoeme*, which falls into the *Volga*. His Majesty's ships lie along that of *Balda*, over against the city. Those of *Casaufe* and *Stepieleue* are for all sorts of people. The slabode of the *Tartars* is divided from the rest, and almost all built of earth and clay hardened in the sun, and here they are during winter, but in summer they are in the open country. Last year one half of this town was reduced to ashes, and many ruins are still to be seen, but they are hard at work in rebuilding it

Having thus in part satisfied my curiosity, I desired the Governor to give me leave to draw what I should think fit, and he granted my request upon the spot. With this intent I went upon the water in a small bark with oars, but I found the river too rapid to let me do my work, upon which the Governor was so good as to let me have a larger vessel provided with an anchor, but it com-

ing on to rain when I would have 1703 made use of her, I was obliged to defer what I would have done till we had fairer weather. I thought the town looked very handsome from the side where the ships are, and took it as you may see in N° 32, where every particular is distinguished by figures, (1) The monastery of *Ivan* or St *John* (2) The *Wiesnissenske* or monastery of the Ascension of our Lord, both without the town (3) The *Wiesnissenske* *Warate*, or gate of the Ascension (4) The church of *Smolenske* (5) The *Spaske* *monastir*, or monastery of Jesus Christ in swadling clothes (6) The church of *Arifletwa* (7) Of the *Wiesnye* *Sirko*, or church of the Annunciation (8) The gate of the *Cabbac*. (9) The *Kremil* or citadel whose wall begins in the town (10) The *Klocknitse* or the steeple (11) The *Stafloem* or the clock tower. (12) The *Saboor* or the great church (13) The monastery of *Troyts*. (14) The gate of St. *Nicholas* (15) The Governor's palace (16) *Ivan* *Bagasloef*, or church so called, in honour of a certain Saint (17) The *Woskrissime* *Sirko*, or church of Christ represented in swadling clothes (18) The *Red Gate* the farthest advanced towards the river on the side of the *Caspian* (19) The *Volga* on the other side of which are the ships over against the city. There were two of them aground, and all rotten, by the misconduct of a certain *Hamburgber* called *Meyer*, a captain of a ship. And a little higher there were fifteen other ships that were come that year from *Casan*. There is a great number of gibbets in this *G'bu* part, and on the other side of the town, to each of which hung half a dozen naked *Cossaks*, whose cloths had been sold at market by the *Russians*, who had stripped them. These carcases had been so boiled by the heat of the sun, that they were as black as a coal, and frightful to look at, but those that had been hung up nearer to the city had been carried off by their friends. Those who had been joined by some rebels and

1703 deserters from *Astracan*, had posted themselves at a place called *Gargan*, upon a river of the same name, with three pieces of cannon and two ensigns, here they were besieged and in a fortnight's time obliged to surrender at discretion, after a stout defence, this happened upon the 10th of *August* last year. Most of them were hanged upon the frontiers of *Russia*, where they had been most guilty of their robberies, and some of them suffered the same death at *Astracan*, besides 30 of the ring-leaders, who were sent to *Moscow*, where some were beheaded and some hanged, as for their wives and children they were sent to *Casjan*. The Prince or Knez *Aldrige Chan Bolatuwitz*, a *Circassian*, was present upon this expedition with 400 of his *Tartars*, and Mr *Wigne*, a *Swede* by nation, was there with 1000 *Russians*, whom he commanded in chief, and to these were joined 500 *Strelfes*. The regiment of *Wigne* had four pieces of canon and two mortars, and the *Strelfes* had eight pieces of canon, but these arrived too late. Mr *Wigne* declared to me, that during the whole course of the siege, he had at midnight heard the howling of 4 or 500 jackalls or wild dogs, in a most inconceivable manner, and that none of them were either heard or seen after the surrender of the place.

*Rebels put
to death*

*in the
wild*

The troops at this time in garrison at *Astracan*, were the regiment of *Wigne*, of 1000 men, without the officers, (*viz*) the Colonel, two Majors, five Captains, ten Lieutenants, and ten Ensigns, the Serjeants and Corporals being included in the number of common men, 600 *Muscovite* *Strelfes* commanded by six Captains, and twelve Serjeants, three other regiments of *Strelfes*, natives of the country, of 300 men each, commanded by a Colonel and three *Stolnies* or Captains, two regiments of horse, each of 500 *Russians*, natives of this city in all about 3500 men. The regiment of *Wigne* had 13 pieces of canon, the rest more or less in proportion.

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Provisions abound in this country, 1703 wheat excepted, which is brought from *Casjan* and other places, but especially fish, of which the most esteemed is the *Balooge*, some of which are two fathoms in length. The *Strelet* is an ell long, and we may safely say it is the best fish in all *Russia*. One of them alive at *Moscow* will sell for six or seven rubles, but here you may have one for two pence or three-pence. They clean it and boil it, much as we do salmon, and it is certainly the most delicious fish one can eat. They are of two sorts, the one with a longer beak than the other, but in general it is not very unlike a sturgeon, as you may see in N^o 33. I got two of them dried to keep. The *Severoekes* differ in nothing from a sturgeon, which they call *Assetrine*, and caviar is made from the *Beloeges*, the *Assetrines*, and the *Sevroesmes*, and from hence exported to all parts. They have also a very good fish which they call *Soedak*, which they dress like the *Melwel*, or the stock-fish, quantities of pike and perch, a fish like a herring, and many other sorts. The largest of those that are worth the least are the *Modienes*, with great heads. The fish-market is twice a day full, morning and night, and the *Wolga* affords such a glut, that what they cannot sell is every day given to the hogs. They will give to the common people three or four fish, a foot in length, for a bit of bread, and bread is far from being dear. As for bream and carp they abound no less. In short you may buy of the fishermen without the town, *Severoekes* as big as cod, for the value of five-pence or six-pence, and so I leave you to judge what must be the price of fish in general. Besides these they have a small round fish, three or four inches broad, and long in proportion, which they call a *Vioeme*, and which are found as it were in pits near the mouth of a small river, where I have taken numbers of them in a sieve, and of several sorts, some of

*Abundance
of provisions*

*The Strelet
fish much
esteemed*

Soedak

A a

which

1703 which I preserved in spirits with small Soedaks, and I should have saved others of them had they been smaller

There are about forty *Armenian* families about this city, who keep shops, as I have already observed. The *Indians* live in their caravanse-rai, where they carry on their business, and are not inferior in number to the *Armenians*, but they have no women

This caravanse-rai is indifferently large, and surrounded by a square stone wall, with several gates, at the two chief of which there is a guard, and at a certain hour of the night they are shut up. The *Armenian* merchants who only go and come, take up their lodging here also, and here it was that I staid with them, and there are, indeed, some who even live and keep shop there, where they have chams or separate places for themselves. That for passengers or travellers is two stories high with galleries, and that of the *Indians* is on the other side, and all of wood, but they have lately built them a stone ware-house for fear of fire, a building tolerably spacious, being 40 foot square. And the *Armenians* are following their example, the foundations of theirs, when I was there, being raised six foot

Part
of the
and
Armenians

I had not been long in this city, when the Deputy-governor, or King's Lieutenant, *Mekete Ivanowitz Apocobtem*, sent to desire I would come to him. I went the next day, and had the good luck to find there the Governor with all his family, and some Ladies in the *German* dress, upon just going away, their coaches waiting for them in the yard. They received me very handsomely, and having entertained me with beer and brandy, the governor said I had not only been recommended to him by the Knez *Bories*, but even by his Czarian Majesty, and then turning to me, desired I would come to Jerusalem every day, and let him know in what he could be of use to me. I returned him thanks, and he went away a minute afterwards. When he

was gone the Deputy-governor carried me and my fellow traveller Mr. *Jacob Davidof*, into another room, and gave us some *Persian* refreshments, and behaved to me with great kindness and complaisance, which is quite in his nature

Most of the gardens about the city are full of vines and fruit trees, and particularly apple trees, pear trees, plum trees, and apricot trees, but their fruit is far from the best. But you have water-melons here which surpass even the *Persian*. They let their vines grow to the height of a man, and prune them so as to shoot no higher, and fasten them to poles or props. Their grape is indifferently large, black or of a deep blue, as they say, for I was not there at the season. Those that grow in the gardens of private persons, whether *Armenians* or others, which are in no great number, are sold at market, but they make wine of those in the vineyards, which belong mostly to the Czar, who has all the profits of them. These wines are red and pleasant enough, the soil is very landy, and as they have store of springs, they sink pits in their gardens, and supply them with water by subterraneous canals, and out of these pits they draw it with a great wheel to which they fasten buckets, which deliver it into wooden gutters or spouts which distribute it as they please in the garden, and one camel is enough to turn all these wheels. These gardens or vineyards are two or three wersts from the city, and their number increases every day, and being open they have guerites or watch-houses at certain distances, where they have sentries to take care no body makes free with the grapes in the season. They told me it was above 100 years since they began to plant these vineyards, and that it was thought to have been first done by *Persian* merchants, who had brought some plants or slips from their country

Gardens

Water
melons

Vineyard

Some days after my arrival, I went to pay a visit to Mr. *Seiochan Beek*, who was designed ambassador to Sweden

The
ambassador
to
Sweden



ASTRAKAN.





1703 Sweden by the King of Persia, but
 ~~~~~ the Czar who was at war with that  
 kingdom, refused him a passage  
 through his dominions, and even put  
 him under arrest, so that he had  
 been three years in *Moscow*. He  
 had about 60 persons in his train, and  
 had left *Moscow* some days before I  
 did. He was sitting upon a sofa, af-  
 ter the eastern manner, received me  
 very obligingly, and gave me coffee  
 and *kullabnat*, a very pleasant white  
 liquor made of sugar and rose water.  
 His person He was a man of a comely presence  
 and great affability, his mustaches  
 reached to his very ears, and his  
 beard hung a quarter of an ell be-  
 low his chin, which was shaved.  
 His turban was white, and his kas-  
 tan or vest was tied about him with  
 a sash of gold cloth, he had a  
 fin. . . . at his side, and smoked  
 with a *k'ryan*, after the *Persian* man-  
 ner. He had two servants at his  
 sides, and he on the right hand was  
 armed with a great sabre, whose hilt  
 appeared out of a red bag. Among  
 other discourse, he asked me, if I  
 would not go with him to *Isfahan*?  
 but I excused myself.

I then went to visit Mr *Wigne*, a  
 man of worth and honour, and  
 Captain *Wagenaer*, who came to see  
 me upon my arrival. Mr *Wigne*  
 carried me upon the river in a vessel  
 of 24 oars, manned with 44 soldiers,  
 and had with him ten or a dozen  
 flutes and hautboys, and some drums  
 who beat the march as the *Germans*  
 do. We went seven wersts from *A-*  
*stracan*, to the place where the old  
 city had stood, about 120 years be-  
 fore, tho no traces of it be now to  
 be seen, except the bones deposited  
 there, some of which I saw. About  
 seven years ago they made a discove-  
 ry of saltpetre in the mountains, and  
 work upon it with good success. The  
 place where it is found is to the  
 eastward of the city upon the left  
 hand of the river as you go down.  
 We amused ourselves with shooting  
 at pigeons as we returned, and went  
 by the ships on the other shore.

Saltpetre,  
 discovered

Upon the fourth of June there  
 came on a violent storm, which

wrecked a vessel laden with wood 1703.  
 before the town, and of 71 souls  
 that were in her 29 were drowned.

Upon the sixth there arrived eight  
 barks from Persia, four of which be-  
 longed to *Russians*, and the rest to  
*Mahometans*, they had some *Arme-*  
*nian* merchants on board of them.

All the time I was in this city the  
 governor never once failed me in his  
 kindnesses, sending me frequent pre-  
 sents, and entertaining me at his  
 house with all sorts of *Persian* re-  
 freshments, and continually urged  
 me to tell him in what he could be  
 of use to me, but of all his offers I  
 accepted of nothing but his beer,  
 for such was not to be had for mo-  
 ney, nor did he forget to let me  
 have a store of it. As he knew I  
 was to be some time in this city, he  
 desired me to draw him the picture  
 of himself and his son, which I could  
 not refuse him, and he on his part  
 did every thing he could to oblige  
 me. Among other things he made

An extra  
 ordinary  
 bird.

me a present of a bird which had  
 been shot in the plain, but was still  
 alive. In the body and feet he did  
 not ill resemble a heron, but not at  
 all in the head, which was quite  
 beautiful, as well as his bill. He  
 had a white cap on the head, and  
 his bill was black, ten inches long,  
 and an inch and half broad, and the  
 end of it was like two spoons, with  
 a small yellow spot. It is called a  
 \* *Lepelnaer* and *Colpette* in the *Rus-*  
*sian* language. They say they have  
 them also in Persia, where they are  
 called *Goli*. I kept the head of one  
 of them, which you may see in N<sup>o</sup>  
 34. They have herons also in this  
 country, which they call 't *Sepoere*.  
 They are of different colours, as  
 white, and purple like peacocks,  
 grey and black. I have drawn one  
 of them with his neck shortened, as  
 you may see in N<sup>o</sup> 35.

I often went with Captain *Wage-*  
*naer* to the place where the *Tartars*  
 are, which is but three or four wersts  
 from the city. They camp in troops,  
 each family apart, and at some dis-  
 tance from the rest. Their tents  
 are made like parrot cages, except  
 that

Lepel  
 signifies a  
 spoon

Tar  
 tar man-  
 ner of liv-  
 ing



1703 that they are not so lofty in proportion, and are built with laths of three or four inches broad, covered over with a felt, or a hair cloth. There are some which do not fall but within a foot or two of the ground, and are done round with thatch or stubble. The chief of them have a covering of cloth, with an opening at top to let out the smoke, with a pole in the middle, which sticks out four or five foot to the end of which they fasten a kind of sail of various colours, which falls down to the ground, where it is fastened by a large strap without one of the sides of the tent, and by the means of which, they turn this sail as they please, to keep out either the wind or the sun. When all the smoke is gone out of the tent, and they have a mind to be warm, they cover it up, and it is as hot as a stove. The bottom of them is covered with pretty stuffs or fine carpets, and especially among the better sort they have a sofa raised a little, after the *Turkish* manner, which takes up a third part of the tent and in some of them you see fine chests and trunks, in which they lock up their valuable things, and in general every thing about them is extremely neat and in good order. When they change their place, they put their tents upon waggons, and take off the covering, and the women and children sit in them, while the men attend them on horseback. When they perceived it was curiosity only that drew me among them, they shewed me whatever I wanted to see, but they were shy of me at first, never suffering any body to come near the tents where their women are. In one of them I saw a very charming and well dressed brunette, whose head attire was very remarkable, being of gilt silver or copper, and all covered with gold ducats, pearls and precious stones, I was delighted with her, and resolved to paint her, as I afterwards did. In the meantime I drew some of their tents, as they were pitched one by another, - you may see in N<sup>o</sup> 36 and one in particular in N<sup>o</sup> 37 at the letter

A In the same you have the form and manner of their waggons in letter B upon two great wheels. It is of painted wood covered with stuff, supported by two cross sticks before, and reited upon two beams. When they mount their tents upon them the wheels of them are covered. Their chappel is on one side distinguished by the letter C. Their common tents are covered only with felt, and of the same is the sail above, and very ordinary within. As these people subsist but by their cattle, they look out for the best pastures. Their women are employ'd in making of cloaths, and the like, which they go to town to sell. They sew as the *Russians* do, and spin as we do with a turning spindle, and card wool for the felts of their tents, and for other stuffs. Their firing is cow dung, which they take and dry, much as we do our turf, and have it in heaps on the side of their tents. While I was busy in drawing them, they crowded about me, and seemed to be much pleased, and to wonder at my dress as much as I did at theirs, which procured me some liberty among them. Their manner of living is not very unlike the *Arabian*, and they appear to be as satisfied with their wandring abode as those with us who are settled in palaces and the finest houses, and this calls to my mind the ancient manner of the orientals, and I suppose it was thus that *Abraham* sojourned and the rest of the patriarchs, and that if we were used to the same, we should not dislike it.

As for the dress of the women, I drew the picture of a young Lady of this nation at the Governor's palace where I had a more commodious opportunity to do it than in their tents. She had a fine upper garment, covered with a white veil which hid her face, but she took it off at my request, and appeared with her head covered with another very fine white linen, ty'd about her neck in a very genteel manner, and through which I could see her head attire. I beg'd of her also to pull that off, because



CHARIOTS & CHAPELLES DES TARTARES



1703.

1703.



FEMME TARTARE

cause it concealed her finest ornament which I wanted to paint, and she appeared such as they are in their *kaftan* and in their tents. This attire was all covered with gold ducats, as has already been said, and pointed at top like a mitre, bordered with a great number of pearls, some of which were strung, and hung before her like tresses. A kind of coloured scarf fastned behind this mitre came about her neck, and partly fell down before. Besides this, she had silver chains over her shoulders, and

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about her waist, by one of which there hung some little boxes of the same, where she had her little prayer books and toys. Her hair was done about with a broad black ribbon, with two great tufts of silk at the end, as appears by the plate above. This Lady was one of the most considerable among the *Tartars*, and was attended by three women of her train, and ushered by a *Tartar* who was known to the governor.

The *Russians* call the *Tartars* hereabouts by the name of *Jurige*, be-

B b

cause



1703 cause they are born there, nor indeed do they pay any tribute to the Czar, they are only obliged to send a certain number of their people to war when he requires it, and yet they can bring 20000 men into the field upon occasion. The *Tartars* who are called *Indians* at *Asiracan*, shave their heads in a strange manner at a certain time of the year, they tear it up by the roots with the point of a penknife, so that the blood runs down their cheeks. Their priest, or the person they call such, has the first stroke, and when he does it not as he should, they all begin again, crying out, *Suksematsi, Suksemaksje*, or *Bajon, Bakru*, dancing and jumping about at the same time, and this they look upon as a kind of offering to their idol *Suksemaksje*. This ceremony was performed near the granary, without the town, sometime before I arrived, and those who practise it are *Indians*, some of whom live in the shade of the *Tartars*. Those of *Nogay* are in tents about the city of *Tirck*, but the *Tartars* of *Crim* never settle there, and only from time to time bring their cattle to market.

Here the  
Tartar In-  
dians  
shave their  
heads

Upon the twentieth of this month, the governor gave a great entertainment, to which I was invited, as well as the principal of the *Russian* officers, and most considerable of the *Armenian* merchants. First they conducted us into an apartment, where were the governor's wife and daughter in law attended by several women of their train, and on the right hand was a table full of dainties and liquors fit for the morning. These Ladies presented us each with a small cup of brandy, a piece of civility usual in this country, and from thence we went into the hall where the dinner was ready, and they sent us home in coaches. The twenty-first, being St *Peter's*, was his Czarian Majesty's name day, and the governor gave another entertainment where the patriarch was present and all the chiefs of the city, but being out of order, I could not be there myself, nor go with them

Governor's  
house

to the church of *Sabon*, to assist at the solemnity to which I had been invited some days before and upon this occasion they had great rejoicings and repeated firing of canon upon the ramparts and before the palace. The Ladies were in another apartment, according to custom, and the next day they treated the subaltern officers, and sent them away early.

Upon the second of July, news came that the Czar had got within 15 wersts of *Nerva* with his army, and had taken every thing in his way.

The next day I went in a chaise towards the heath, with the governor's son, and some officers who had a hawk with them. We saw a good deal of game about 20 wersts from the city, but we could get at none of it, because of the waters which covered the country, tho' I happen'd to kill a duck that was flying by me. Mean time we diverted ourselves with fishing in a small river, where we caught a good deal of pike and perch, which we dressed and ate. That day we saw a number of *Tartars* encamped and fine pasture lands full of horses belonging to the inhabitants of *Asiracan*. Some of them were handsome enough, and we would have drove some of them in our chaises, but they were too skittish, having been at grafs all the summer, in fine fields which are very frequent in these parts. All the carmen of this city have fine horses; you shall hardly see a bad or a lean one among them, which is what I never observed any where else.

Tartar  
horses

As the time of my departure drew near, I desired and obtained as much room as I wanted in such of the barks I liked best, so I made choice of the largest and fittest for my purpose. Most of the *Armenians* also prepared to depart, as well as some *Persians*, who were returning from *Moscow* to *Samachi* [*Samast*]. The *Cham*'s falconer was among the rest, with 5 or 6 hawks he was carrying into *Persia*, from whence he had brought an elephant for the Czar of *Moscow*, which

1703 he had delivered to the governor of *Astracan*, who sent it to *Moscow* under the care of some *Russians* and a *Georgian*, but it dy'd in the way at *Zaritsa*. This falconer came in the governor's name to desire me to allow him a place in my bark, and I went on board of her the next morning with that intent, but I found the *Armenians* had crammed her so full there was no room left. I went to the governor with complaint of this, and to desire he would order some of the bales out, that we might have a little elbow room, but he answered there were still other vessels to go in, and that I had nothing to do but to take out of them what I would, to be at my ease. I embraced the favour, and took up what place I wanted, having suffered much upon the *Volga*, before I reached this city.

Mr. *Wigne* at that time had news that the Czar had promoted him to the rank of Colonel, and upon the eleventh he entertained the governor and chief officers of the garrison. I was of the number, and he treated us very splendidly, with the discharge of artillery, and the sound of drums and trumpets. Leaving him, I went with some *Armenians* to take a little country air at a house upon the river. The grapes were at this

time tolerably large, but most of the other fruits had been destroy'd by insects.

When I was on the point of departure, and had got every thing I might want, not forgetting wherewithal to save me from the flies which are very troublesome in these parts, the governor sent me two small casks of brandy, the one of the best, the other of the common sort, a small cask of vinegar, four of beer, one of wine, three hitches of bacon, a quantity of dry'd fish, and a bag of bisket, and some other provisions. He granted me also a small bark, to go before, and unlade the great one of part of her cargoe, as we drew near the *Caspian*, a thing absolutely necessary, because of the great droughts that sometimes happen in those parts. I took leave of the governor at four of the afternoon, and returned him a thousand thanks for all his favours. When I had got back again to my lodging, he sent me three sealed bottles of distilled liquors. At length I embarked in a small vessel, with five soldiers to carry my things on board of the ship. The three *Armenians*, my companions, had, in like manner, each of them a small vessel, for the same purpose.

1703

1703

## C H A P. XVII

*Reasons for inserting in this place the rout of Mr. Isbrants Ides thro' Muscovy in his way to China His departure from Moscow Source of the Dwina Arrival of that minister in the country of the Syrenes. Description of the people of that province, &c He embarks upon the Kama, and crosses from Europe to Asia.*

1692  
MUSCOVY is now grown to be  
very considerable in the world,  
and has for some time been so much  
the subject of discourse, and the  
Pri ce at present on the throne ha-  
ving made himself famous for his con-  
quest, his victories and care he takes  
to cultivate the minds and manners  
of his subjects, by introducing into  
his dominions all that can contri-  
bute to their advantage, all Europe  
is attentive to what concerns this  
great empire, and inquisitive to know  
what passes therein. It would be  
difficult to give a more circumstan-  
tial, more sincere and more interest-  
ing an account of it than that of  
Mr *Le Bruyn* contained in this voy-  
age, but as he only traversed a part  
of it, it has been thought it might  
be acceptable and useful to the pub-  
lick to add in this place the rout that  
was held by Mr *Isbrants Ides* from  
*Moscow* to the court of *China*, by  
the way of *Tartary*, a country but  
little known, and almost wild, in  
quality of envoy extraordinary from  
their Czarian Majesties *John* and *Pet-  
ter Alexovitch* in 1692 and the ra-  
ther as this minister has enriched the  
account of his journey with very ju-  
dicious and instructive remarks

He left *Moscow* in a sledge upon  
the frozen river of *Merab*, but he had  
not got on his way, when it be-  
came so warm so pleasantly, that he  
was exposed to a thousand dangers  
by the violence of waters in his  
passage to *Ussig*, where he stay'd

three days to recover himself from  
the fatigues he had undergone, and  
wait for fair weather. The frost  
began again upon the second day,  
and was so very hard, that at the  
end of twenty four hours, all the  
ways were passable, whereupon he  
began his journey further, the *twen-  
ty second*, towards *Suchina*, where he  
arrived upon the *twenty third*, and  
thence proceeded without delay to  
the city of the great *Ussiga*, where  
the *Suchina* and the *Iga* uniting  
their streams, form the famous river  
of *Dwina*, whose name signifies a  
*double River*

The *Suchina* runs almost directly  
north in a fertile soil, with several  
good and well peopled villages on  
its borders, and on the left a pretty  
good town called *Totma*. A great  
number of travellers fall down this  
river every year, to go from *Wologda*  
to *Archangel*, with their goods, while  
the waters are open but the bottom  
being rocky, care must particularly  
be taken to secure the stem and stern  
post, and rudder, as well because of  
the many rocks in this river, as be-  
cause of the rapidity of its current,  
or you might be in danger of being  
lost.

The city of the great *Ussiga* is at  
the mouth of this river, where this  
minister was obliged to stop for 24  
hours, to refresh himself and to see  
the *Harbours*, his friends, who enter-  
tained him very cheerfully. Upon  
the *twenty fourth*, he arrived at

Sib-  
2



1692 *Solowitz-jogda*, a great town with many good merchants, and excellent workmen in silver, copper, and ivory. Here also are fine salt-pits, which produce a great quantity of that mineral, which is from hence transported to *Wologda*, and many other places.

Country of  
it Syre-  
ne-  
The people  
of it de-  
scent

From hence he departed upon the first of April, and the same day arrived in the country of the *Syrenes*, or of *Wollost-Ugry*. The inhabitants here speak a language, which has no affinity with the *Russian*, tho' it has some with that spoken in *Livonia*, as he was informed by such of his train as were of that country. They are of the *Greek* rite, and subject to his Czarian Majesty, to whom they pay the customary dues, but have neither governor nor waivode. They chuse their own judges, and when any dispute arises which these judges are unable to decide, they go to *Moscow* where they have recourse to the priakes of *Pojolske*, or office for foreign affairs. In dress and stature they differ hardly at all from the *Russians*, and are thought to have been originally from the frontiers of *Livonia* or *Courland*, tho' they know nothing of it themselves, no more than how it comes to pass they speak a language different from that of all *Russia*, whither they may have been in times past driven by the calamities of war, or by some other accident which they now have no remembrance of. They subsist by agriculture, all but a part of them, who are upon the banks of the river *Zisol*, where they have grey furs. This country is about 70 long *German* leagues in length, and extends quite to *Kaigorod*. These people hardly live at all in towns, but for the most part in small villages and hamlets, scattered up and down in the woods.

This country butts upon a great forest, where this minister was a second time taken with a violent thaw, and a heavy rain, which in one night's time caused a flood of the waters all about the wood, where in this condition he was retarded for four days, without being able to go either back-

wards or forewards, the ice being scarce able to bear on the rivers. At length, with inexpressible difficulty he got away, by throwing of bridges over these rivers, and by the means of several other helps. And upon the sixteenth of April, quite fatigued and thoroughly wet, he arrived at *Kaigorod*, a tolerably considerable fortress upon the *Kama*.

He would willingly have held on his way quite to *Solukamskoj*, the capital of the great *Permia*, to go by land to *Syberia*, over the mountains of *Wergotur*, but the thaw continuing, he was put beside his purpose, and being just at the tail of the winter season, he stay'd some weeks in this city, expecting when the *Kama* should be navigable. Here in the mean time he provided himself with every thing necessary for the continuation of his journey, as also for defence against the free-booters in these parts, and who not long before had pillaged even the city of *Kaigorod* itself.

The governor of this place informed our author, that upon a certain day, about noon, they saw a number of barks full of men falling down the river, with colours flying, and drums beating, and making directly for the town, which they had no sooner reached, than the people of them jumped on shore, that the inhabitants not in the least dreaming of a surprise in the face of the sun, and at a time of peace, suffered them unmolested to draw near, not doubting but they were neighbours and friends who were come from the villages round about to divert themselves. that these pirates set fire to the south end of the town, and put all they met with, at the other, to the sword that they then went to the *Warwodes*, where they committed all sorts of hostility, and used their servants in the very worst manner they could, and upon the whole went their way laden with booty, and none to oppose them that it was afterwards understood they were vassals of certain lords, from whose obedience they had withdrawn themselves,

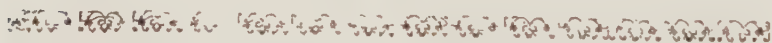
1692 I was, to commit all sorts of violence, and that some of them had been taken and executed as an example to the rest. This made provision for him to provide himself with arms, and to stand upon his guard.

He departed hence, upon the 14th of April, when the *Kama* was become navigable a ship upon the 15th of April, and to the 16th of April. From hence he was to have seen the way of the mountains of *Siberia*, but that is impracticable in summer because the country is full of ice and marvellous travellers and merchants must stay the time in the city till winter comes on and it freezes again, that they may cross the mountains. It is indeed possible to go about by water to the westward but that is absolutely forbidden the governor of this town, however, apprised of the importance of this minister's business, dispatched him without delay, and furnished him with the necessary embarkation that he might commodiously navigate the *Siberia*.

*Solikamsk* is a very fine, large and rich city, where are numbers of considerable merchants, very fine salt-works and above 100 bowers of 25 or 35 ells in breadth. They here make very great quantities of salt, which are every year sent on all sides, in large vessels built for that service,

each of which is loaded one hundred and thirty thousand weight of salt, or eight hundred or a thousand barrels, without reckoning seven or eight hundred hands, for whom they have kitchens, furnaces, and other things necessary for transportation. These vessels which are 35 or 40 ells in length have but one mast and one sail, which is thirty fathom long, which they use in going up the river when the wind is fair, whereas in going down, they use their oars only, to keep their vessel steady in her steerage, which the helm alone would not be sufficient to do. They are flat at bottom, and have neither bolts nor nails, and thus it is they fall down the *Kama* to go into the *Nezha*, they then turn back against the stream, by the help of tow-lines or of their sail, when the wind is fair, and go with their salt to *Casun* and *Nipa*, and other places upon that river.

Upon the fourteenth of May, he embarked at *Solikamsk*, and having crossed the little river of *Ujolkat*, half a league from this city, he entered the *Kama* again, and crossed that river from *Europe* to *Asia*. Upon *Wednesday* he went on shore, and went up a pleasant hill where he ate his last meal in *Europe*, and then returned to his vessel to continue his way.



## CHAP XVIII

*His arrival in Asia. Description of the country of the Tartars of Siberia, their religion and manner of life.*

1692 THIS minister being arrived in *Asia*, upon the *Susana*, observed it to be not so pleasant as the *Kama*, which is a very fine river, full of all sorts of fish, and adorned with the large and populous villages, fruitful ploughed lands, woods, the meadows enamelled with all sorts of flowers, and every thing else

that can be pleasant to the sight, from *Solikamsk* quite hither. Not but that the country watered by the *Susana*, which falls westward into the *Kama*, is very fine and very good, but it is troublesome to go up against the stream, one rides no way, and especially when the waters are swelled, and it is necessary to use the

1692 The crew live Upon the coast of  
 of *Ma* he arrived in the country, of  
 the first *tribe* of *S* called  
*Logos*, which is commonly all  
 people doing the bulk of this  
 ver, and of criminal be. In  
 the entrance and coming out of the  
 hills, the *tribe* will be in flowers  
 and odiferous herbs, and pro-  
 gious numbers of deer, and harts of  
 game. As the *Tartars* of *id*,  
 upon this river a cheater and  
 the curiosity goes on these odd tales  
 with them, conceiving their belief,  
 and manner of life.

*T. r. rel*  
*S. r. d. 1*  
 They are tall, with large heads,  
 and their religion consists of no more  
 than making an offering once a year.  
 To this purpose they assemble in the  
 woods about, and there kill a beast of  
 each kind, also their chief victims  
 are horses, and a kind of goats. They  
 flay them, and hang them up by a  
 tree, and then fall down before them,  
 and this is their only worship. Then  
*T. r. p. c.*  
*S. r. d. 1*  
 they eat the flesh together, and re-  
 turning home, perform no other  
 religious office that year, and why  
 should we, say they, they can assign  
 no manner of reason for their belief  
 or worship. We had it, say they from  
 our fathers, and thats enough for  
 us.

*S. r. d. 1*  
 He asked them if they had no  
 knowledge of God, and if they did  
 not believe there was a supreme be-  
 ing in heaven, who created all things,  
 and governs the world by his good  
 providence, and who gives rain and  
 fair weather? They answered the  
 thing might very likely be so, seeing  
 the sun and moon, those fine lumi-  
 naries, which they worship, and the  
 other stars were placed in the firma-  
 ment, and that there was doubtless a  
 power which ruled them. But they  
 would by no means agree there was  
 a devil, because he had never made  
 himself known to them. And yet  
 they deny not the resurrection of the  
 dead, but know nothing of what is to  
 be their lot, or what is to become of  
 their bodies. When one of them  
 dies, he is deposited in the ground,  
 and covered with his most precious

692 ornaments, whether the deceased be  
 man or woman, but tho' they erect  
 no monuments to commemorate them,  
 do they put money by them, as  
 they do to their men, so as to  
 let that they may want nothing  
 necessary for themselves the day of resur-  
 rection. For they cut out and make  
 leaden coffins, about the bodies  
 of their deceased, and with any man-  
 ner of recent vessel till he is bur-  
 ied in with it. When it hap-  
 pens that they lose a dog, they has-  
 ten to be visible to them in hunting,  
 or any other way, they in honour  
 of him erect a little wooden hut, six  
 foot high, upon four posts, where  
 they place him, and let him remain  
 as long as it lasts. They may have  
 as many wives as they can maintain,  
 and when the women draw near the  
 time of their delivery, they retire into  
 a wood, to a cabin prepared for them  
 on purpose, where they lay, nor  
 may the husbands go near them for  
 two months.

*T. r. m. p.*  
*S. r. d. 1*  
 When they want to marry, they  
 buy their wives of their parents, and  
 have scarce any ceremony at their  
 weddings, the only invite their near-  
 est relations to be present, and hav-  
 ing entertained them, the new mar-  
 ried man goes to bed to his wife with-  
 out more ado. They have no priests,  
 and may not marry but in the fourth  
 degree of consanguinity. This mi-  
 nister arguing with them, exhorted  
 them to acknowledge the Saviour of  
 the world, and be converted unto  
 him, assuring them that in so doing  
 they would be happy in this world,  
 and in the world to come. To this  
 they answered, That they every day  
 saw a great number of poor *Russians*,  
 who had much ado to earn a living,  
 as much Christians as they were,  
 that with regard to eternal life, it  
 was what they did not trouble their  
 heads about, and in short that they  
 would live and die as their fathers  
 had before them, whether their faith  
 was founded well or ill. You may  
 judge of their diets and manner by  
 the plate following.

They





Their habitation.

They live in square wooden huts after the manner of the *Russian* peasants, but use hearths instead of stoves, and burn wood. They cover the opening of the roof where the smoke goes out, with a piece of ice, as soon as the wood is burnt to a coal, and by that means retain all the heat in their room, without at the same time keeping out the light, which shines through the ice at top. They have no use of chairs, but instead of them have benches of three ells in breadth, and an ell from the ground, upon which they sit cross-legged after the manner of the *Persians*, and the same serve them for beds at night. They subsist by hunting, the chief of their game being elks, which abound in this country. They shoot them with arrows, and dry their flesh which they cut into slices or slips, and hang it up in the air about their houses, and when it has been thoroughly wet, and is

They subsist by hunting, and use

quite putrified, they dry it a second time, and then it is they account it most delicious food. For the rest they eat neither poultry nor hogs. They fix great cross-bows in the woods, to which they fasten a bridle, and bait, leaving the mouth open, and when an elk or other deer comes to seize on it, the bow unbends, and shoots them thro' and thro'. They dig also pits in the earth, which they cover with brambles and the like, into which these creatures fall as they run, and cannot get out again. Upon the whole, these *Tartars* live in villages, along the river of *Susawara*, quite to the castle of *Utka*, and under the protection of the Czar, to whom they pay a tribute, and live at ease. Their habitations extend above 800 *German* leagues, to the northward of *Syberia*, and even to the northward of the country of the *Samoeds*.

They live under the protection of the Czar

1692

1692

CHAP. XIX.

*Arrival at the fortrefs of Utkā, and at Neujanskoi; at Tumēn, and at Tobol, in Tobolska Description of that city. How it became subject to the Czar, together with all Siberia.*

*to relate Utkā* **H**AVING quitted the country of these heathens, Mr *Ibrants* upon the *first* of *June* arrived at the fortrefs of *Utkā*, upon the frontiers of the *Tatars* of *Baskir* and *Ussim*. While he was here there came there a *Tartar* gentleman of *Ussim*, a country in the Czar's dominions this gentleman was in quest of his wife, who had left him without any provocation, tho' they were but just married but not finding her, he comforted himself with this saying, That she had left six before him, and that by what he could judge she was fond of variety

Upon the *tenth* he left this town by land, and went by the castle of *Ayada* he then crossed the river of *Neuia*, and coasted along that of *Reelb* to the castle of *Arsamas*, and from thence went to the fortrefs of *Neujanskoi* upon the river of *Neuia*. A finer country is not to be seen than that between *Utkā* and this place, being full of fine meadows, woods, lakes, well cultivated lands, abounding with every thing, and well peopled with *Russians*. Upon the *twenty first* this minister went away by water, and found the banks of the river inhabited by *Russian* Christians, adorned with good villages and fine castles, quite to the *Tura*, which comes from the west, and falls into the *Tobol*

*At Tū. 101* Upon the *twenty fifth*, he arrived at the town of *Tumēn*, which is also well peopled, full of *Russians*, and pretty strong by situation. Three fourths of the inhabitants are Christians, the rest are *Mohammedan Tartars*. They have a great trade with the *Calmuc Tartars*, the *Bugarian* and others, and those of the coun-

try subsist by tillage and fishing, but they have few or no furs except bear skins, and red fox skins But there is a wood, some leagues from thence, called *Heetkoy-Wollock*, which affords most admirable grey furs, <sup>Admirable furs</sup> which never change colour in winter, and whose skins are very strong. They are no where to be had but in *Muslovy*, and it is, under severe penalties, forbidden to transport any to other parts they are all set apart for the court These animals suffer none to be in their woods but those of their own kind, and destroy all the rest, which are less by the half.

When the envoy arrived at this <sup>The town of Tumēn alarmed by the Calmuc</sup> place, he found the inhabitants and all the people of the neighbourhood in a consternation, on account of the <sup>Tatars</sup> *Cossacs* and *Calmuc Tartars*, who had just then made an invasion upon *Syberta*, where they plundered several villages, and killed the inhabitants, and now threatned this town from which they were not above 15 *German* leagues distant But the governor sent <sup>The governor sends a</sup> troops from *Tobol*, and some other places, with which he pursued these <sup>gainst them</sup> *Tartars*, who lost a number of their people

For this reason, he chose to make *H* no stay here, but, on the *twenty sixth* <sup>embarked upon the Tobol</sup> embarked on the *Tobol*, with a new gang of rowers, and a guard of soldiers The borders of this river are low and subject to be overflowed in the spring, and yet they are inhabited, partly by *Mohammedan Tartars*, and partly by *Russians*. This river produces every sort of good fish.

Upon the *first* of *July*, he happily arrived at *Tobol* or *Tobolska*, a strong <sup>H. arrived at Tobolska</sup> place, with a great stone monastery,

1692 adorned so with high towers, that it might well be mistaken for a fortress. This city stands upon an hill at the conflux of the *Tobol*, and the *Irtis* the foot of this hill and the shore of the *Irtis* are inhabited by *Tartars* and *Moscovian Bulgarians*, who drive on a great trade with the *Calmucs* upon the river, and go even beyond, as far as *China*. When it happens to be late to go through the country of the *Calmucs*, it is the shortest way to *China*, by the lake *Jamashoua*.

*Tobol* is the capital of *Siberia*, and its jurisdiction extends southward beyond *Baraba*, from *Wergotur* to the river *Ob* to the eastward of the *Sarmats*, to the northward, quite to the country of the *Ostjacs*, and westward as far as *Ussa*, and the river of *Sisawana*. The country about is well peopled, as well by *Russians* who follow tillage, as by several other people, *Tartars* and *Heathens*, who are tributary to the Czar. Grain is so plenty there, that they do not give above 16 *Cops* or pence for one hundred weight of barley flour. An ox is not worth above six or seven florins, a good hog 30 or 35 pence, and there is so much fish in the *Irtis* that a sturgeon of 40 or 50 pound weight is not worth above five pence or six pence, and they are so fat withal, that the surface of the water they are boiled in shall be above an inch thick of grease. This country, in like manner produces a number of elks, stags, deer, and the like, hares, pheasants, partridges, swans, wild-geese, ducks, storks, and all sorts of game, which are cheaper than butchers meat. For the rest this city is provided with a good garrison of regular troops, and can send above 9000 men into the field, at the first order of his Czarian Majesty. Here are also some thousands of *Tartars* who are bound to serve his Majesty on horseback, when occasion requires.

The hoards of the *Calmucs* and *Cossacs* that depend upon the *Tescham* or chief of the *Bugarian Tartars*, commit frequent predations upon the Czar's frontiers, as well as

those of *Ussum* and *Bulgar*, but the garrison of *Tobol* prevents at their heels. In this city there is a metropolitan, who is sent from *Moscow*, and has jurisdiction over all the clergy of *Siberia* and *Dauria*.

It is now about an hundred years since this city and all *Siberia* became subject to his Czarian Majesty, and that, after the following manner. A certain pyrate, whose name was *Jeremak Timofeiewitz*, having greatly harassed and ruined certain lands belonging to the Czar *Ivan Wasilewitz*, to the great damage of his subjects, and understanding the troops of that Prince were advancing towards him, he hastened back again up the *Kama* with his companions, and then entered the *Susawana*, which falls into this river, and retired to the jurisdiction of the Lord of *Stroginoj*, a very great landed man, who was possessed of all the land of the river for 20 German leagues about. He implored the protection of the grandfather of this Lord, and upon that condition offered to subdue all *Siberia* to the power of the Czar, in recompence for the evils he had inflicted on his subjects. This Lord accordingly supply'd him with the vessels, arms and artificers, he might want for his expedition, and promised he would obtain his pardon. Fraught with this, he embarked with his companions, and went up the river *Serebrenkos*, which comes from the north-east of the mountains of *Wergotur*, and falls into the *Susawana*. He then caused his people to march by land to the river of *Tagin*, which went down quite to the *Tura*, possessed himself of the fortress of *Tumén*, which stands upon that river, where he slew all he met, then he returned up the *Tobol* quite to the city of that name, where he found a *Tartar* Prince of twelve years old, and called *Altanas Kuizjumowitz*, whose grandson is at present at *Moscow*, and honoured with the title of *Czarowitz* of *Siberia*, he possessed himself of this place, which he fortified, and sent the young Prince prisoner to *Moscow*.

After







1692 After this train of successes, this *Crisair* went down the *Irtis*, and was attacked in the night by a party of *Tartars*, at no great distance from *Tobol*. In this skirmish he lost the best part of his people, and endeavouring to jump out of one vessel into another, he fell into the river and was drowned, and his body hurried away by the rapidity of the stream, was never afterwards found. The Lord of *Stroginoj* had in the mean time sent to court, and obtained a pardon for *Jeremak*, nor did they fail to send troops to the places he had taken, or to fortify them: thus was it that *Siberia* fell under the power of the *Muscovite*, who continues still to be master of the same.

Distance  
from Tobol  
1275

The *Tartars* in *Tobol*, and many leagues about are all *Mohammedans*. Mr *Isbrants* was desirous to see their ceremonies, and went with the *Waywod* into one of their *Moschs*, for without him he could have had no admission. They are surrounded with great windows which are left open, and the pavement is covered with a carpet without any other ornament. As they go in they leave

their shoes at the door, and sit in 1692 order and cross-legged. The *Musti* appears in a stuff of white cotton, and has a white turban on his head. He whispered to one that was present, who cry'd out aloud, upon which they were all on their knees. The *Musti* then muttered some words, and cry'd, *Alla, Alla, Mohammed*, and the rest did the same after him, bowing three times down to the ground. He then fixed his eyes upon his hands, as if to read something, and cry'd out a second time, *Alla, Alla, Mohammed*. This done he looked back over his right shoulder, and then over his left, without saying a word, and all that were present observing to do the same, the service was at an end.

This *Musti* was by birth an *Arab*, and in very high esteem among them, insomuch that they had a particular value for every body that understood or could read *Arabic* for his sake. He invited the envoy to his house near the *Mosch*, and entertained him with tea. In these parts are great numbers of *Calmuc* slaves, and even some descendants of Princes who were formerly made prisoners.

## CHAP. XX

*Departure from Tobol. Description of the Irtis. Sledges drawn by dogs, and how. Departure from Samoroskoi-jam. Arrival at Surgut.*

Departure  
from Tobol

THIS Minister departed from *Tobol* upon the twenty second, having provided himself with vessels and every thing necessary, and particularly with a good guard: thus he fell down the *Irtis*, upon the shores of which are several villages inhabited by *Tartars* and *Ostiacs*, and among the rest *Demianskoi*, *Jamin*, and others, where the small river of *Pennouka* falls into the *Irtis*. Upon the twenty eighth, he arrived at *Samosroskoi-jam*, where he changed his rowers, and raised masts in the larger

vessels to be able to sail up the *Oby*, when the wind should be favourable, the *Irtis* falling into this river by several openings not far from *Samosroskoi-jam*.

The water of the *Irtis* is white and light, and comes from the mountains in the country of the *Calmucs*. This river runs from the south to the north-east, and passes through the two lakes of *Kebak* and *Suzan*. To the south-east it is bordered by lofty mountains, which are crowned with cedars, and the land on the other

Description  
of the  
Irtis



1692 the side to the north-west, is low and full of pasture grounds, where are great black bears, wolves, foxes, red and grey, and upon the banks of the river or *Kamka*, which discharges itself into the *Ob*, not very far from *Samarsko-Jam*, are the finest grey furs of all *Siberia*, excepting those in the woods of *Heetkoi-Wilsh*, we have mentioned before. The inhabitants told him that, the autumn before, there came a great bear into a stable, which looked upon a meadow, whence he took a cow, holding her between his fore-paws, and walking upon his hind that the people of the house and their neighbours, hearing the noise the cow made ran to see what was the matter, and fell upon *Bruyn* who would not part with his hold, till they shot at him, and killed the cow.

Most of the inhabitants in this part are *Russian*, in the pay of his Czarian Majesty, and who are obliged to furnish the waiwodes sent thither, and all those that travel into *Siberia*, upon the Prince's business,

with carriages and guides, as well to go by water in summer as upon the ice in winter, as far as the city of *Sargut* upon the *Ob*, at reasonable rates. It is remarkable of them, that they keep a great number of dogs to draw their sledges in the winter, seeing they cannot use horses on account of the depth of the snow, which is sometimes a fathom deep upon the *Ob*.

They put two of those dogs to a very light sledge, upon which they may load two or three hundred weight, and neither the dogs nor the sledge make the least impression in the snow. The inhabitants pretend there are some of these dogs that have a fore-knowledge of when they are to be employ'd, and that upon these occasions they meet in the night and keep a terrible howling, whence their masters conclude they are to have strangers among them, but this is not at all likely. When they travel, their guides have a gun upon their shoulder and certain long shoes upon their feet fit to run with upon



1592 the snow They sometimes go with  
 their dogs to hunt in the woods,  
 where they sometimes meet with fine  
 black foxes, whose skins they keep,  
 and give the flesh to their dogs, so  
 that they at once reap service and  
 profit by them These dogs are of  
 middling size, with sharp noses, and  
 pointed ears which prick up, and  
 turn-up tails, like wolves or foxes,  
 and indeed they may be easily mista-  
 ken for such in the woods, they are  
 so much alike It is certain that  
 they often mix together, and that  
 they appear in the neighbourhood  
 of villages when preparations are  
 making to hunt

Diser p. m  
t. r. v. v  
a. d.

Discharge  
 11. 24  
 11. 25  
 11. 26

Upon the *twenty ninth* of *July*, this minister departed from *Samarokot-jam*, and with two vessels went down the principal branch of the *Irtis* towards the *Oby*, where he arrived the next day. On the east-side of this river there are mountains, and on the west meadow grounds which reach beyond the sight, and in this place the river is a good half league in breadth.

Arrival  
at the  
town of  
Sugou

Upon the *sixth of August* he arrived at *Sungut*, which stands upon the east-side of this river. In these parts, up the country to the east-ward, and as you go up the *Oby* from *Surgut* quite to the city of *Narum* are very fine sables, as well of a pale brown as a black, as also the finest ermins of all *Siberia*, and even of all *Russia*, and black foxes of unspeakable beauty, the finest of which are set apart for his Czarian Majesty, and are sometimes valued at 2 or 300 rubles a piece. Some of them, in this colour, exceed the finest sables of *Dauria*. They take them with dogs, upon which take the following story as it was related to our author by the inhabitants.

Ad intus  
and in  
ing of a  
for

A black fox, of the finest sort, appearing in the beginning of the year before, in full day time, near *Surgut*, was pursued by a peasant who had dogs of the same colour. The fox finding he could not escape, turned suddenly towards the dogs with an air of courtesy, and laid himself upon his back, and began to lick their chops,

after which he began to run and play with them, the dogs all the time offering him no violence at length watching the opportunity, he slunk into the woods, where the countryman, who had no fire-arms, soon lost sight of him, as well as the hopes he had had of so rich a booty

This fox, two days afterwards, returned to the same place, when the country-man seeing him again, went after him a second time with the same dogs, and a white one that he had observed to exceed all the rest in cunning the black dogs having allured him once more among them, the white one who knew him better than the rest, made slyly towards him, and would then have jumped upon him, but the fox gave a spring on one side, and made his escape a second time into the woods.

After this the country-man blackened his white dog that the fox might not know him again, and going back to the woods, this dog soon found him out, at length the fox taking him for one of his black companions, came to him to play with him, and thereby fell into the snare prepared to deceive him, for the dog seized on him to the great joy of his master, who sold his skin for 100 rubles

They have here also foxes that are but half black, and mixed with grey, but it is seldom they take any that are all black, as for the red sort, they are here in abundance. This country abounds also in otters and beavers, the former living only upon prey are very dangerous creatures, they climb up trees, and there take their stand till they see an elk, a stag, a deer, a hare, going by, when springing upon them, they never leave them till they have killed them, after which they devour them. A warwode who had one of them alive, sent him into the river, and two dogs after him, but finding himself pursued, he flew at the head of the first dog, and held him under water till he was drowned, and then made towards the other, who had met with the same fate, if they had not been at hand to save him.

*Description  
of others*

## They

1692 They tell very extraordinary stories, and such as seem to deserve no great credit concerning the beavers, that have their holes and burroughs along the banks of this river, in the less frequented places, and where there is the most fish, which is what they chiefly live upon. They pretend that these creatures meet together by pairs in the spring, and form themselves into a neighbourhood, that after this they take prisoners of their own kind, and drag them to their holes or houses to serve them as slaves, that they sell them by gnawing them beneath, and remove them to their abodes, where they cut off branches of a certain length, which they use to secure the store they lay up in summer, when their females bring forth their young. They add that after this, these creatures meet a second time, and that after having brough down a tree, of sometimes an ell in circumference, they reduce it to the length of two fathom, and then float it along to their habitations before which they raise it up to the depth of an ell,

without touching the bottom, and place it in so exact an equilibrium that neither the strength of the winds nor the force of the waters may disturb it. Tho' this may appear supernatural, this minister affirms us the thing was confirmed to him by all *Siberia*, and many others concerning these creatures, which he has studiously suppressed, because to him they seemed incredible, and more bordering upon human reason, than the nature of brutes.

Indeed he adds, there are many people in the country who attribute the erection of this tree to the magic of the *Oiatas*, and other *Iluthins* in those parts, but that it is certain the country people know how to distinguish between these creatures, as whether they be masters or slaves, these being thinner, and their coats worn to the stumps with working.

The *Russians* and *Ostiacs* who hunt them, never destroy a whole set, and are always mindful to leave a male and a female behind them for procreation.

## CHAP. XXI.

*Arrival at Narum. Description of the Ostiacs, their religion, and the like. The Obi abounds with fish, its shores undulated.*

HAVING been some time mounting the *Obi*, sometimes by the help of the sail, sometimes by the slow labour of the row-line *Mitbruns*, upon the thirtieth of *August*, thwarted the mouth of the river of *Wagga*, which falls down from the mountains of *Tragan*, whence it has its source. It is a great river whose waters are of a brown black, and empties itself into the *Obi* to the north-north-west, below *Narum*, a small city where he arrived upon the twenty fourth. It stands on the river side, in a fine

country, and is defended by a citadel with a good garrison of *Cossacks*. This part swarms with foxes, black, grey, and red, beavers, ermins, sables, and the like.

The banks of the *Obi* are hitherto inhabited by a people called *Ostiacs*, who worship idols, tho' they at the same time acknowledge there is a God in heaven, to whom they notwithstanding pay no adoration. They have idols of wood and idols of earth, in human form, which they fashion with their own hands, and which such of them as can afford



1692 foid it clothe in silk, in imitation of the *Russian* habit. These idols stand in their cabbins, which are of the bark of trees, sew'd together with the guts of deer, and have on one side of them, bundles of hair, and a little bucket full of a sort of broth, of which they give them every day with a spoon made on purpose, which constantly running down the corners of the mouth, has an effect very disagreeable to the sight. When they worship these idols, or pray to them, they stand upright, and make strange motions with the head, without bowing the body at all, and keep a noise like those who call dogs.

They call these idols *Saitan*, a name not very wide from *Satan*. It happen'd that some of these *Ostiacs* being on board of Mr. *Isbrant's* vessel, he shew'd them a bear contriv'd at *Nuremberg*, which by springs could beat a drum, and at the same time move both head and eyes. When they beheld this and saw that it began to move, they fell to singing and dancing, and paid all the worship they usually did to their *Saitan*, saying this was a true *Saitan*, very different from those they made, and that if they had such a one, they would clothe him in the finest sables, and the skin of the black fox. They then asked if it was to be sold, but it was taken out of their sight to put an end to their idolatrous behaviour.

These *Ostiacs* marry as many wives as they can maintain, and make no scruple to wed with their nearest relations. When death snatches a friend from them, they lament about the body for some days without ceasing, with their head covered up, and on their knees, without seeing any body, and then they carry it to the grave upon poles. They are very poor, and in summer live in miserable huts, but they might easily better their condition, the country about the *Oby* affording plenty of furs, and the river itself store of fish,

and especially sturgeon, a score of the largest of which they will give for three penny-worth of tobacco. But they are too lazy to work, and seek after no more than what may serve them for a miserable subsistence in the winter.

They eat hardly any thing but fish when they travel, and especially when they are fishing. They are of middling stature, with hair either fair or red, and with broad flat faces and noses. They are not at all given to war, and know nothing of the use of arms, tho' they have both bows and arrows for hunting, but they are not dextrous with them. They cover themselves with the skins of certain fish, and particularly with that of the sturgeon, and have no manner of linnen. Their stockings and shoes are all of a piece, and over all they wear a short kind of loose waistcoat, to which they fasten a kind of cap, which they pull over their head when it rains. Their shoes which are also of fish skin, are not water-proof, so that they are always wet shod. Without any seeming pain they undergo all the rigors of a most frightful cold upon the water, clad no otherwise than has been described, except the winter prove a very hard one indeed, and in that case they put on two of the loose waistcoats above. And when this happens, it is a kind of an ara with them, asking each other, if they do not remember the winter when they wore two waistcoats? They wear but one when they hunt in winter, and never cover their breasts, imagining they shall sufficiently heat themselves with running up and down on the snow with sledge shoes. But when they happen to be overtaken with an extraordinary frost, which they are unable to withstand, they strip themselves as fast as they can, and bury themselves deep in the snow, that they may dye the sooner, and with the less pain.

Much



On the  
board of  
the ship  
a bear  
was  
seen  
and  
down

Prin  
Prin

Much as the men dress, so dress the women, whose chief diversion is hunting the bear. Upon this occasion they go in companies, but armed no otherwise than with a kind of a sharp knife made fast to the end of a staff about six foot long. When they have killed a bear, they cut off his head, and hanging it up to a tree, they run about it, and pay it great honours. The same they do about his body, asking him, *Who was it killed thee?* *The Russians*, say they themselves, *Who was it cut off thy head?* *It was the ax of a Russian*. *Who rift up thy belly?* *'Twas the knife of a Russian*. In a word, whatever they do to this creature they throw upon the *Russians*.

They have petty Princes among them, one of which called *Knez Kurza Muganak* came on board to see Mr *Isbrant*. This man was appointed over some hundreds of cab-

bins, and gathered the tribute these people are obliged to pay to his Czarian Majesty's warwodes. He came with all his train, brought him a present of fresh fish, and returned with an exchange of brandy and tobacco, with which he seemed to be highly pleased. He came a second time to invite this minister to his palace, and Mr *Isbrant* having the curiosity to accept of this invitation, he went and was received by the *Knez* himself, who in person did the honours of his house, into which he conducted him. It was made of the barks of trees, like the other cabins, but not extremely well sewed together. Mr *Isbrant* here saw four of this Prince's wives, the youngest had on a red cloth petticoat, with a good deal of coral and glass about her neck and her waist, as also in the tresses of her hair, which hung down on each side, and upon her

1692 her shoulders, she had great rings or buckles in her ears, from whence hung strings of coral beads. These Ladies, each of them, offered him a little tub, made of bark, full of dry'd fish, and the youngest a tub of sturgeon, yellow as gold itself, in return for which he regaled them with brandy and tobacco, which are great delicacies with them. This cabbin had no other furniture than some cradles, and trunks made of bark, in which were their beds, full of wood-dust, as soft as down itself. The cradles were at the end of the cabbin, full of naked children, and the fire was in the midst. There was no kitchen utensils, save one copper kettle, and some others of bark, which they can never use, but when there is no flame.

Their furniture

Manner of smoking

When they smoak, to which they are much addicted, both men and women, they take a mouthful of water, and swallow the smoke of the tobacco with it. This affects them in such sort, that they fall down, and lye for some time on the ground insensible, with their eyes open, and foaming at the mouth like those in the falling sickness; some of them even dye in this condition, sometimes they fall into the river, or into the fire, and there come to a miserable end, and sometimes they are quite suffocated to death with this smoke.

Their manners

They fall into a great passion, if any mention be made of their relations, nor can they bear to hear them so much as named, tho' they may have been dead for a long time. They are absolutely ignorant of every thing that has passed in the world before their time, and know not either how to read or to write. They in no degree apply themselves to the culture of the earth, tho' they are remarkably fond of bread.

Their embarkations

They have neither temples nor

priests. Their boats are made of the bark of trees, and the timbers and frame-work within of very slight pieces of wood. They are two or three fathom in length, and not above an ell broad, and yet they make a shift to live it out in very bad weather. In winter these *Ostiacs* live under ground, with an hole at the top of their caves for the smoke to go out at. When it snows, and they sleep naked about the fire, as their custom is, it often happens that they have one half of the body covered with snow, and when they awake, they turn themselves on the other side towards the fire, and feel no inconvenience by it.

Their habitations in winter

When it happens that an *Ostiac* is then jealous of his wife, he cuts away some fur from the belly of a bear, and carries it to the person he suspects to be great with his wife. When the party is innocent, he accepts it, but when he is guilty, he fairly owns it, and comes to an amicable agreement with the husband for the price of his wife. Nor dare they act otherwise, persuaded, that if any man should presume to accept of the hair, and at the same time be guilty, the bear from whom the hair is cut, would devour him before three days were at an end. Upon the same occasions, they also present bows and arrows, hatchets and knives, not doubting but those who accept them under the circumstances of guilt, must come to an untimely end in a few days. This is what they unanimously affirm, and is confirmed by the *Ruffians* who live in those parts, but enough has been said of the *Ostiacs*. The banks of the *Oby*, inhabited by them, lye uncultivated from the sea quite to the river of *Tun*, because of the excessive cold, whence they produce neither corn nor honey, nor ought else of fruit but the cones of cedars.

The banks of the Oby uncultivated



## C H A P XXII.

*Arrival at Makofskoi upon the Keta Want of Provisions.  
Departure from Makofskoi Description of the Keta.  
Journey continued by land Arrival at Jenizeskoi. De-  
scription of that town*

1692 **H**AVING for some weeks naviga-  
ted the *Oby*, and spent some  
time among the *Ostiacs*, Mr *Isbrants*,  
upon the first of September, arrived  
at the town of *Keetskoi* upon the  
*Keta*, which falls north-west into  
the *Oby*, upon the twenty-eighth,  
he came to the monastery of St *Ser-  
giu*, and upon the third of October  
to the village of *Worozeikin*, where  
the same day died of a fever, *John  
George Weltfel*, of *Sleswic*, a painter,  
in the train of this minister

Upon the seventh of October, he  
happily arrived at *Makofskoi*, where  
he buried the said *Weltfel* upon an  
eminence on the river side He was  
more tired, and suffered more pain  
upon this river, than in all the rest  
of his journey, for he was five weeks  
in going up it, without setting eyes  
on a soul, except some *Ostiacs*, who  
immediately ran into the woods  
These *Ostiacs* are different from those  
along the banks of the *Oby*, and  
speak another language, but are as  
much idolaters as they

He suffered much in this passage  
for want of provisions, and especial-  
ly meal, for he had had no supplies  
from the time he left *Tchobol*, except-  
ing now and then some fresh fish  
Tho' it must be confessed, he would  
not at this time have been in want,  
had he been less liberal to the poor  
*Ostiacs* he had in his vessel, who  
sometimes towed her, tho' they  
would have deserted their work, if  
they had not been well looked after,  
for they were quite tired out, and  
accordingly deserted every day And  
at last they were so thoroughly spent,  
that they must have sunk under it,  
if help had not come from the go-  
vernour of *Jenizeskoi*, who upon ap-  
plication, immediately sent to this

Minister's assistance, or he must  
have stopped 30 leagues short of  
*Makofskoi*, and have been exposed to  
the danger of perishing among the  
ice and snows, the banks of the *Ke-  
ta* being so far destitute of inhabitants

He had scarce got from this vil-  
lage, when this river, which is not  
navigable in winter, began to be  
taken by the frost It runs through  
a country full of woods and thickets,  
and winds, so as frequently to astonish  
the traveller, when at night he per-  
ceives how near he is to the place  
he left at noon. This country  
abounds with heath-game, pheasants  
and partridges, and a pleasure it is to  
see them in flocks drinking morn and  
even, upon the banks of the river,  
where, as you pass by, you may kill  
what number you please, which  
proved a great help to them in the  
shortning of their provisions The  
soil here produces gooseberries, both  
red and black, as also strawberries  
and raspberries, but the river affords  
no great store of fish

Near this place, in the mountains  
to the north-east, they find the teeth  
and bones of a creature they call a  
*Mammut*, and especially upon the  
banks of the Rivers of *Jenissia*, of  
*Trugan*, of *Mongamsea*, and of *Lena*,  
near *Jabutskoi*, and quite to the icy  
ocean And this chiefly happens when  
a great Thaw has flooded this last  
river, and the ice has torn away  
earth from the sides of the hills.  
Then in this earth frozen almost  
quite to the bottom, they find car-  
casses of this creature, and especially  
when the thaw is not extremely  
great indeed A person who attended  
on the envoy, and who had been se-  
veral years employed in this research,  
assured him he had found the head  
of

1692. of one of these *Mammuts* in such thawed grounds, that having split it and opened it, he found the flesh almost all putrified, with teeth sticking out like those of an elephant, and so fast set that he had much ado to pull them out. That afterwards meeting with a fore-quarter of this creature, he carried a bone of it to the city of *Trugan*, and that this bone was as thick as the middle of an ordinary man, and in a word, that he observed something that had the resemblance of blood about the neck of this creature.

There are different opinions concerning this animal. The *Jakutes*, *Tungus* and *Ostiacs* maintain he never comes forth from the bosom of the earth, and that he moves from place to place under ground. They even say they see the earth rise and sink in when he is in motion, so that he leaves a considerable trench behind him. They assure moreover, that he dies as soon as he sees the light, that he never appears above the surface but by accident, whence it is that he is found dead upon high banks, and that he is never seen alive.

But the *Russians*, who have been now a long time in *Siberia*, believe these *Mammuts* are creatures like elephants, except that their teeth are more hooked and closer. They say there was of them in this country before the flood, the climate in those early days being warmer than at present, and that their dead bodies being born away by the waters of the deluge, were buried deep in the earth, and that the frost which has so constantly and intently frozen them up, has preserved them from utter decay, and in short, that it is owing to thaws they ever appear in sight, which bids fair enough to be the case. Nor indeed is it necessary to make this out, for us to suppose there has been any alteration in the climate of these parts, seeing that these bodies may have been brought hither by the waters which covered the whole face of the earth at that time. When the teeth of this creature have

been a whole summer exposed on the shore, they find them split and black, and then they are good for nothing, whereas those that are entire and clean, are as good as ivory. They carry them to all parts of *Muscovy*, where they make combs of them, and other pieces of work.

The same servant told him, that he had found two teeth, in one and the same head, which weighed about twelve hundred weight of *Russia*, or about four hundred weight *German*, so that these creatures must be of enormous dimensions. For the rest, Mr *Isbrants*, says, he never met with any body that had ever seen one of these *Mammuts* alive, nor ever any one that could give him an exact description of their form.

When this Gentleman had reached the village of *Makofskoi*, he would no longer expose himself to perils on the water, and resolved to perform the rest of his journey by land. Having travelled sixteen leagues in this manner, he, upon the twelfth of October came to *Jenizeskoi*, where he staid some time to repose himself, and to wait for the settling of the winter season, that he might continue his journey in a sledge. In the mean time he made preparation of every thing he might want, and had time enough to examine into every thing remarkable in the city.

It borrows its name from the river of *Jenisha*, which arising from the south, crosses the *Kalmuc* mountains, and holds on almost in a straight line to the northward, till it disembogues itself into the icy sea of *Tartary*, but not after the manner of the *Oby*, which discharges itself into the bosom of its own waters, and runs from them into the sea. It is a full quarter of a league broad at this town. Its water is white and light, but produces no great quantity of fish. About seven years ago the inhabitants of this place fitted out a ship to go upon the whale fishery, but she never returned, nor have they ever had any news of her since. But the inhabitants of *Fuguma*, a town farther down the river, send ships

Different opinions concerning the Mammut

The opinions of the Russians concerning the same

Prodigious teeth of a Mammut

He continues his journey by land

Arrival at Jenizeskoi

Description of that city

1692 ships every year upon that expedition, however, they time it better than the others did, and consider when the wind blows the ice off the shore, and so fish with safety. The city of *Jenizeskoi* is indifferently large, well fortified, and well peopled. Corn, butcher's meat, and poultry abound there. Its jurisdiction extends over a great number of the heathen *Tun-*

*guses*, who inhabit along the *Jenisia*, 1692 and the *Tunguska*, and the neighbourhood about. They pay their tribute to his Czarian Majesty in all sorts of furs. The cold is here so intense, that the fruit-trees here produce no fruit. They have nothing of the kind but red and black gooseberries, and some strawberries.

## CHAP XXIII.

*Departure from Jenizeskoi. Arrival at the isle of Ribnoi; at Ilinskoi, and to the fall or cataract of Shamanskoi, or the Magician. Description of the Tunguses.*

1693 **T**HE Envoy departed from *Jenizeskoi* in a sledge, and upon the twentieth of January, 1693, arrived at the island of *Ribnoi* or of *Fish*. It stands in the middle of the river of *Tunguska*, and abounds in fish, especially in sturgeon and pike, of extraordinary size, and is almost wholly inhabited by *Russians*. Upon the twenty-fifth he arrived at *Ilinskoi*, upon the river of *Ilui*, which rises to the south-south-westward, and discharges itself into the *Tunguska*, north-north-west. To this place there are both *Russians* and *Tunguses* upon the banks of this river.

At some days journey from hence, you meet with the great fall, cataract, or torrent of water of *Shamanskoi*, or the *Magician*, so called from a famous *Shaman* or *Magician* who there takes up his abode. The fall of this torrent is half a league in extent, and the sides are high hills of rock, and all the bottom is rock. Terrible it is to behold, as may be perceived by the plate annexed, and makes a most frightful noise as it falls among the rocks, some of which appear above, and some are concealed below. When the air is still, it is heard at the distance of three *German* leagues around.

The vessels wherewith they navigate up this torrent, are often six or seven days in getting up, altho' they be quite light, and drawn up by capstanes, windlasses, anchors and men. Sometimes it happens that they shall work a whole day, in places where the water is low, and the rocks are high, and not gain the length of the vessel, which is all the time in great danger.

They unlade these vessels to go down, as well as to go up this torrent, and carry the goods by land till there is no longer any danger; and the fall is so precipitate, that they are seldom above twelve minutes in going down. For the rest, there are but few either of the *Russians* or the *Tunguses* that are quite dextrous at this piece of navigation, tho' they are provided with a rudder both fore and aft, and tho' they have oars shipped on each side. The steersman directs the men at the oars with the motion of an handkerchief, the noise being so rude and boisterous, as to drown the human voice, and besides this, they take care to have their vessel close covered up to prevent their shipping the water that goes over them. However, there happens every year some sad accident





*Chute ou Tour*





*Schamansker*





1693 dent or other for want of skilful pilots, who run upon the rocks, in which case there is no resource, and they are either swallowed up by the furious torrent, or inevitably dashed to pieces against the rocks: nor is it easy to recover the dead bodies of those so lost, tho' on the shore are many crosses erected at the places where such wrecks have happened, and the people have been

The water that flows hither from the northern ocean swells this winter to that degree, that it is almost impossible to discern any fall, so that it was formerly crossed in sledges, but in summer it is very low

Some leagues from hence are numbers of *Tunguses*, and then famous *Shaman* or Magician. The great reputation of this impostor excited the curiosity of the Envoy to go to the place of his abode. He says, he was a large made man, pretty far advanced in years, that he had twelve wives, and blushed not for his profession. This *Shaman*

showed his magical habit, and every article else he used in acting the magician. First a garment all hung about with irons, representing the figures of all sorts of animals, birds, ravens, fishes, owls, griffins, hatchets, saws, sabres, knives, and the like, which made a strange sort of clinking and noise. His feet and his legs were covered with the same, and his hand with two great bears paws made of iron. His cap was also hung with pieces of iron like his gown, and upon his fore-head he had a large pair of horns of the rein-deer, made also of iron. When he exercises his diabolical art, he takes a drum in his left hand, and a flat sort of stick in his right, covered with the skin of the mountain mouse, then jumping first upon one foot, and then upon the other, the pieces of iron make a most frightful din, he beats upon his drum at the same time, and rolls his eyes, and imitates the noise of a bear. This fine prelude over, he demands his rewards before he stirs a step farther, towards the discovery of what the

*Tunguses* want to know of him, 1693 whether it be to help them to any thing that has been stolen, or to tell them any thing else they want of him. This done, he begins to skip and to cry out again, till he perceives a black bird perched upon his cabin at the place where the smoke goes out, lastly, he falls backward, as if deprived of his sense, and the bird flies away again. In about a quarter of an hour's time he recovers himself, and declares what he was desired to tell, and what he says never fails to happen. The dress of this magician is so heavy, that it is as much as a man can do to lift it up with one hand. This man was very rich in cattle, and those who came to consult him, gave him whatever he had a mind to ask.

These *Tunguses* of *Nisouner*, are heathens, robust, and well made of body. They wear their long black hair, knotted behind, and which falls down upon their back like a horse's tail, their face is generally broad, but their nose is not flat, and they have little eyes like the *Kalmucs*. Both men and women go naked in summer, excepting a leather about their middle which conceals their privities, and is somewhat like a fringe. The women wear their hair dressed up with coral, to which they hang little iron figures. Upon their left arm they carry a kind of pot full of a smoking wood, which keeps the flies from biting them. These insects so swarm upon the river of *Tunguska*, that a man is obliged to cover over his face and his hands, but these pagans are so used to them, that they hardly feel them. They are fond of beauty, but have very odd notions about what it is, for to add thereto they quilt their forehead, their cheeks and their chin, with thread steeped in a black grease, which being afterwards withdrawn, leaves marks behind it, which are thought to be very great ornaments. And indeed, there are few of this people without them, but you will have a clearer idea of this matter by consulting the plate annexed



1693

1693



A Cabane avec l'Idole B Corps de leurs Amis Morts  
C Chiens pendus d'où ils se nourrissent

Their dress  
in winter

In winter they wear undressed skins of the rein-deer, adorning the fore part with horse-hair, and the bottom with dogs-skin, they have no use either of linen or woollen, they make themselves a kind of ribbon and thread of fish-skin. Upon their heads also they wear the skin of rein-deer with the horns on, and particularly when they are about to hunt that creature, whom by that means they get near, gliding along upon the grass, till they are within reach, when they seldom fail to dispatch him with their arrows.

Divertise

When they would divert themselves, they form a ring, while one is in the midst of them with a stick in his hand, with which he endeavours to strike the legs of the rest as they run round him, and they avoid a blow so artfully, that it is but seldom any of them feel the cudgel, but if at any time it happen that one of them receives a blow,

he is immediately ducked in the river.

They place the bodies of their dead stark naked under a tree, and there leave them to rot, after which they bury their bones in the ground.

They have no priests besides their *Sbaman* or Magician, but they have all of them wooden idols in their cabbins. These idols are about half an ell in length, and in human shape, and these they pretend to feed with the best they have like the *Ostiacs*, and with as little cleanliness.

Their cabbins, which are made of the bark of birch, are, on the outside, adorned with tails and mains of horses, with their bows and arrows, and most of them with the dead bodies of puppies hung about them. They feed upon fish in summer, and have boats of the bark of trees sewn together, big enough to hold seven or eight persons, they are long, narrow, and without benches.

1693 They row upon their knees with a double paddle or oar, which they hold by the middle, and handle very dextrously, dipping all at once, as well upon great rivers as upon small They fish in summer, and hunt in winter, during which they feed upon deer of several sorts, and the like 1693.



## C H A P XXIV.

*Arrival at Buratskoi, and at Bulaganskoi. Description of the Burates, &c Arrival at Jekutskoi; a Description of it. A burning Cavern. Departure from Jekutskoi. Arrival at the Lake of Baikal. Description of that Lake, &c.*

*Arrival at Buratskoi* UPON the first of February, the Envoy arrived at the fortress of *Buratskoi*, upon the river *Angara*, which falls into the lake of *Baikal*, and is well inhabited by a people that are heathens, and called *Burates*

*Arrival at Bulaganskoi* Upon the eleventh, he arrived at *Bulaganskoi*; where also the vales and low country are inhabited by these *Burates*, a people rich in cattle. Their beeves are very thick of hair, and their cabbins are low, made of wood, and covered with earth. They light their fire in the middle, and the smoke goes out of a hole in the top of the building They have no notion of agriculture, or of fruit grounds or gardens, and their villages are for the most part on the sides of rivers, whence they are not used to remove like the *Tunguses*, and others of the heathen On one side of their doors, they have stakes planted in the ground, upon which they impale goats or sheep, and fasten thereto also the skins of horses

*Hunting of the Burates* In the spring, they meet together in great numbers on horseback, to hunt the stag, the rein-deer, and other wild beasts which they call *Ab-lavo* When they have sight of them at a distance, they divide themselves into troops and surround them, then they drive them together into a close body by degrees, and in this manner frequently hedge in some hundreds of them, which they shoot with their

arrows, when they are within reach; so that few of them escape, every sportsman being provided with thirty arrows

When they have finished the chase, during which it sometimes happens that they wound each other in the confusion of the attack, and shoot their horses, they look out, every one for his arrows, which they always mark, and then they flea their game, drying the flesh of it, which they divide from the bones, in the sun. And when this store is near upon exhausted, they return again to their sport This country swarms with fallow-deer, and especially in wild sheep, which upon the mountains are met with by thousands. But there are few or no creatures that afford furs for 5 or 6 leagues about, excepting some bears and some wolves.

When it happens that among this people you want oxen, or camels to travel with to *China*, you must agree with them for goods in exchange, they have no notion of money in coin They truck with you for pale fables, pewter or copper basons, red cloths of *Hamburgh*, otter-skins, silks of *Persia* of all sorts of colours, and gold and silver in ingots In this manner you may buy an ox, which dressed, would weigh from 800 to 1000 weight, for the value of four or five rubles, and a camel for the value of four rubles

1693 value of ten or a dozen, the rubles  
being here estimated at five livres as  
in *Russia*. The inhabitants of this  
country, as well men as women, are  
robust and large of stature, have a face  
handsome enough in their way, and  
somewhat resembling the *Tartars* of  
*China*. In the winter time, both  
the one and the other wear gowns of  
sheep-skin, with a great girale, and  
a cap called *Makluzin*, which  
comes over their ears, and in sum-  
mer they wear gowns of an ugly sort  
or a red cloth. For the rest, as they  
never wash but upon the day they  
come into the world, and never pare  
their nails at all, they, if the expres-  
sion may be allowed, look like a kind  
of Devils.

The men wear a beard under their  
chin but pluck out all the rest,  
the beams of their cloaths are adorn-  
ed with furs: their caps are of fox-  
skin, their gowns of a blue-cotton  
stuff, pleated in the middle, and their  
boots are of skins with the hair out-  
ermost. The women wear coral,  
rings, and pieces of money in the  
tresses of their hair, and the hair of  
the girls or maidens is in tresses, that  
they look like furies.

The women have the hair fall-  
ling down each side, and adorned  
with all sorts of figures in pewter,  
and when they die, they bury them  
with their best cloaths, and a bow  
and an arrow. Their only worship  
is to make certain motions of the  
head, at certain times of the year,  
to the goats and sheep that are im-  
paled at their doors. The same no-  
mour they pay to the sun and moon,  
but upon her knees, with their hands  
joined together, tho' without saying  
a word, or using any sort of verbal  
invocation. They have priests, which  
they put to death whenever they  
please, and then bury them with  
money and cloaths, that they may  
go before them, and pray for them.

When they are under a necessity  
of taking an oath among themselves,  
they repair to the lake of *Ba kal*, up-  
on a high mountain, which is sacred  
with them, and which they may  
reach in two days journey. They

are persuaded they should never  
come down again alive, if they took  
a false oath. This mountain has  
for a long series of years past been in  
high veneration with them, and up-  
on it they make frequent offerings of  
cattle.

In these parts they have the musk  
creature, like those to be seen in the  
plate. It is not very unlike a deer  
without horns, but is darker, and  
with a head not very unlike the head  
of a wolf. His musk is contained  
in a small bladder at the navel, co-  
vered with a little sort of down.  
The *Chinese* call it *Lihram* or the  
musk-deer, but besides that he has  
not the head of a deer, his teeth are  
like the tusks of a wild boar, except  
that they are hooked.

*Marini*, in his *Chinese* atlas, ob-  
serves, that this creature, is in the  
country of *Xanvi* in the neighbour-  
hood of the city of *Leoo*, in that of  
*Xanvi*, and particularly in that of  
*Hanchungfu*, in the country of  
*Suehuan*, in that of *Paoningfu*, and  
in the neighbourhood of *Kiating*,  
and the fortrefs of *Tunruen*, in ma-  
ny parts of the territory of *Yunan*,  
and other places to the westward.  
The description he gives of it is  
curious enough. "The musk crea-  
ture, says he, is not very unlike a  
young deer, but he is of a deeper  
colour, and so lazy, that it is as  
much as the hunters can do to  
rouse him, so that he suffers his  
throat to be cut without the least  
struggle or resistance, they save  
his blood, and are careful to keep  
it. Under his navel, he has a  
small bladder full of blood, and a  
certain coagulated and odoriferous  
fluid, this they take from him,  
then they skin him and cut him in  
pieces.

"In order to make the best musk,  
the *Chinese* take the hind quarters  
of this creature, from the kidneys,  
which they bray with a little  
blood in a stone mortar, till the  
whole become a jelly, which they  
dry, and with it a little cuds,  
made of the skin of this same crea-  
ture.





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Second sort  
 " If they would have it of an inferior degree, tho' at the same time genuine and very good, they without distinction pound and bray all the parts of this creature together, and reducing them to the consistence before-mentioned, which they mix with a little blood, they fill cods with it as before  
Third sort  
 " Besides these two sorts, they have a third, much esteemed also, tho' not so pure and good as the former. This is made of the fore-quarters of this creature, that is, from the head to the kidneys, which together with the rest, serve to make common musk, so that no part is lost, and all is good. For the rest the Envoy pretends not to say, whether or no the *Burates*, and the other savages their neighbours, practise with this creature, as the *Chineſe* do

Arrival at Ickotshoi, and a description of it  
 Having made some stay among this people, he went to *Jekutskoi*, upon the river of *Angara*, which rises from the lake of *Baikal*, about 8 leagues off. This town, which has been but lately built, is flanked with good towers. Its suburbs are very large, and corn, salt, butchers-meat and fish, are there so cheap, that they do not give above seven pence for an hundred weight of barley, *German* weight. The country about is very fertile, and abounds in grain as far as *Wergolenskoï*, which is only some leagues distant. The *Russians* in these parts have some hundreds of villages, and are very careful to cultivate the land

A burning cave  
 Opposite to this town, to the eastward, there is a burning cavern, which has belched forth flame with a degree of violence for some time past, but at present nothing appears from it but a little smoke. The fire came out by a large fissure, which

continues to be hot, as may be experienced by thrusting a long stick into it

There is also a fine monastery on one side of this town, in the place where the *Jakut*, whence it derives its name, falls into the *Angara*. In these parts they feel great earthquakes, during the autumn season, but they never do any damage

Here the Envoy met with a *Taisf-Taischa* or *cha*, or a Lord of the *Mongales*, Lord of the Mongals who had submitted himself to the protection of their Czarian Majesties, and had embraced the *Christian* faith after the *Greek* rite

This Lord had a sister who was a *Hiss* Hiss sister a nun of the Mongale profession nun after the *Mongale* profession, who had also had some inclination to become a Christian. When she was talked to about it, she would say she was convinced that the God of the Christians must be a very mighty God, seeing he had driven theirs from out of paradise. That, however, a time would come, when he would return thither again, and that he would not be expelled a second time. When any of these religious or devoted women come into a room, they do not salute any body, contrary to the custom of the *Mongales*, their order not indulging them in that sort of complaisance. She had a string of beads in her hand, which she was continually counting with her fingers, and was attended by a *Lama*, or *Mongale* Lama or Mongale priest priest, who had a string of beads also in his hand, after the manner of the *Mongales* and *Kalmucs*, which he continually counted with her, and was continually moving his lips as a person that prayed to himself, and had so worn his thumb, his nail, and joints of his fingers, with turning and telling his beads, that he had lost all feeling in them



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Departed  
from Je-  
kutskoi

The Envoy having rested himself some time at *Jekutskoi*, upon the first of May departed thence in a sledge, and crossed the country, to the lake of *Baikal*, where upon the tenth he arrived, and found it frozen over still

Lake of  
Baikal  
described

Having crossed it, he came into the country of *Katania*. This lake is about 6 German leagues in breadth, and 40 in length, and the ice upon it was 2 Dutch ells in thickness, tho' it be very dangerous, when it happens to snow, and the wind high at the same time. Care must particularly be taken that the horses be very well shod for the purpose, because the ice is very smooth and slippery, and because the snow is always driven off from it by the wind. There are in it also great holes, very dangerous for travellers, when the wind is high, and the horses are not properly shod, and into which they

A vessel  
can go by  
ice - silence  
of the wind

are frequently forced. The ice here also sometimes cracks with the violence of gusts, and with a noise like thunder, but is never long before it joins and knits together again.

The camels and oxen used in the journey to *China*, must cross this lake as they go from *Jekutskoi*, and that they may be able so to do, the former have boots put on them, which boots are shod for the ice, and very sharp irons are put upon the hoofs of the others, without which they would not be able to stand upon this smooth slippery surface. For the rest, the water of this lake is very sweet, tho' at a distance it appears to be as green and as clear as the ocean. In the breaks of the ice it has numbers of seals, which are black, whereas those in the white sea are of a mixed colour. This lake is full of fish, and particularly swarms with sturgeon and pike, some



1693. of which are of such size, as to weigh two hundred of *German* weight. The only river that goes out of this lake is the *Angara*, which runs to the north-north-west, but there are several that fall into it, the chief of which is the *Silinga*, which rises to the southward in the country of the *Mongales*, besides some brooks and rills that fall into it from the rocks, nor is it without some islands. Its borders, and the country round about, are inhabited by *Burates*, *Mongales*, and *Onkotes*, and produce very fine black fables, besides that they here sometimes take a creature called *Kaberdiner*.

Strange superstition about this lake

It is particularly observable, with regard to this lake, that when you are near it, on the side of the monastery of *St. Nicholas*, which stands in the place where the *Angara* goes out of the lake, the inhabitants are very scrupulously cautious in advi-

sing all travellers that are to cross the lake, by no means whatsoever to call it by the name of *Oser* or *Still-Water*, but a lake, for fear they perish by the violence of a storm, as many have before them, who have been so indiscreet as to call it *Oser*, a caution which appeared so ridiculous to the Envoy, that he called it so as he went over it, without any fear of what the inhabitants had so predictively threatened him with, and it happened, that in the midst of very fine weather he came to the castle of *Katania*, the first fortress in the province of *Dauria*, heartily commiserating the wild superstition of these poor people, who fear the wrath of the elements, instead of putting their trust in God, who is the Creator and the Lord of the whole world, and whom the winds and the elements obey.

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Castle of Katania.

## CH A P. XXV.

*Departure from Katania. Arrival at Udinskoi. Description of that town and its dependencies. Departure from Udinskoi. Arrival at the fortress of Jarauna. Description of the people of that country. Arrival at Nerzinskoi. Description of the town, and of the inhabitants round about. Arrival at Argunskoi, the last fortress belonging to the Czar on the side of China. Its situation.*

Departure from Katania

THE next day, the Envoy departed from the castle of *Katania*, and upon the *twelfth*, arrived at the great burg of *Ilinskoi*, or of *Bolsai Saimka*, most of whose inhabitants are *Russians*, who in winter hunt for fables, the product of the earth affording them no more than a bare subsistence, because the country is incumbered with barren hills.

Upon the *fourteenth* he arrived at

the castle of *Tanzinskoi*, where was a good garrison of *Cossacks*, to make head against the incursions of the *Mongales* who inhabit upon the frontiers of that country. Upon the *nineteenth*, he arrived at *Udinskoi*, a town seated upon a high hill, at the foot of which most of the inhabitants take up their abode, under the cannon of that fortress, along the river *Uda*, which falls into the *Silinga*,

At Udinskoi

1693 *linga*, a quarter of a league below the town, in which there is also a good garrison of *Russian Cossacks* to watch the motions of the *Mongales*.

This town, which is the key of the province of *Dauria*, is very much exposed, even in the summer time, to the ravages of the *Mongales*, who often carry off horses as they feed in the meadows. The land, which is there very mountainous, is fit for no sort of tillage, tho' it abounds in cabbages, carrots, turnips, and such like vegetable productions, but no trees have as yet been planted here to this day.

Here, about nine at night, the Envoy was surprized with a great earthquake, which in the space of an hour, shook all the houses three times, without doing any farther mischief.

The river of *Uda* produces little or no fish, if you except pike and roach, but every day in the month of *July*, there are prodigious shoals of a certain sort of fish which they call *Omuli*, and which swim up this river from the lake of *Baikal*. These *Omuli* are of the size of an herring, and hardly ever appear beyond this town, at the foot of a crumbled hill, where they stay only for a few days, and then swim back again to the lake. They take great quantities of them by only throwing of sacks in the river, and these sacks are frequently as full as they can hold. The Envoy was obliged to stay here till the first of *April*, to provide himself with camels and horses.

Upon the twenty sixth he went by land to the river of *Ona*, which comes from the north-north-west, and falls into the *Uda*.

Upon the twenty seventh, he reached the river of *Kurba*, whose source is to the north-north-west, and in like manner discharges itself into the *Uda*. He skirted this river towards its spring till he had got to the middle of it, he was frequently obliged to leave it at some distance, but never lost sight of it.

Upon the twenty ninth, he arrived

at the fortrets of *Jarauna*, and was ravished to meet with towns again, after having crossed a desert country full of high rocks, an irksome journey, during which he saw no soul from the time he left *Udinskoi*. This fortrets is provided with a good garrison of *Cossacks*, and here also are many *Russians*, who subsist by the sale of fables. The *Konni Tungusi*, the heathens who inhabit along the rivers of *Tunguski* and *Angara*, spread all over this country, and speak a language peculiar to themselves. When they dye they are buried with their cloaths and their arrows, and stones are put over their grave. Then they plant a stake, to which the best horse of the deceased is tied, and there sacrificed. They live by the sale of sable furs, which are perfectly fine in this country, and of an admirable black. Here also are fine luxes, and a sort of squirrels of a black-grey, which the *Chinese* were formerly wont to carry off with them. To the north of this fortrets you see three small lakes not far from each other, which, together, are 2 leagues in circumference, and abound with pike, carp, perch, and the like. From hence are two ways which lead to *Zitinski* or *Plabitjaba*. The Envoy sent part of his servants by the one, and the caravan advanced to the southward, skirting it along the lake of *Schakze Ofer*, and then crossed the hills of *Jablusnoi*, or of *Apples*, tho' none grow there, and they produce no other than a kind of red fruit, which has something of the taste of an apple. The other way he took himself, with a train of fourteen followers, notwithstanding it was very moonish, and that he was to go over lofty rocks, from *Jarauna* to *Telimta*. There are numbers of *Russians* in this fortrets, who in the winter season take fables of a very fine black, well fed, and equal to the very finest in all *Siberia*, and the province of *Dauria*.

Here

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1693.



A Tungus  
Prince

Here he passed a night, and a Knez or Prince of the *Tunguses*, called *Lihulka*, came to see him. This Lord had his hair done up with leather, and so very long, that it went three times round about his shoulders. The Envoy intimating a curiosity to see it loose, and the *Knez* being far gone with brandy, obliged him with the favour, and his hair being measured, proved to be 4 Dutch ells in length. He had with him a son of no more than six years old, whose hair, which hung upon his shoulders, was an ell in length. These *Tunguses* live in great numbers upon the hills and mountains of this country, and are generally rich, which proceeds from their large dealings in fables.

For two days together they went over stony mountains, very lofty, to the north-west and the south-east. The river of *Konela*, which after-

wards assumes the name of *Wuttim*, rises there to the north-ward, runs away to the north east, and goes and falls into the *Lena*, and from thence into the icy or northern sea. The *Zitta* commences from the other side of the mountains, half a league from thence, and falls into the *Ingodda*, or *Amur*, and from thence into the eastern ocean.

Upon the *fifteenth* of May, he arrived at *Plodbitfcha*, as the *Caravan* did the day before, having greatly suffered on the way from the *Tunguses*, who had set fire to the dry grafs, so that the cattle being in want of forage, they had been obliged to go into the mountains for it, at the distance of a league off.

The Envoy was obliged to make a stay of some days at *Plodbitfcha*, upon the *Zitta*, to rest him a little, and to get ready some rafts, by which to fall down the rivers of *Ingodda* and *Schilka*.



1693 *Schilka* to *Nerzinskoi*, for the waters were so low there was no such thing as going in boats, nor was it quite safe to go upon rafts in the rocky places, where two of them were broke they were laden with part of the Envoy's equipage, but with some trouble it was all saved.

When every thing was ready, he lent his camels and other beasts of burden before him towards *Nerzinskoi*, by the way of the mountains and upon the eighth he followed them in person. Upon the nineteenth, he reached the river of *Onon*, which rises from the fens of *Mongal*, and to the north-east throws itself into the *Ingodda*, where having united their streams, they go away together by the name of *Schilka*. Their waters are very white, and their borders are inhabited by several hoards of the *Mongals*, who commit frequent ravages on the other side of the *Schilka* quite to *Nerzinskoi*. But they are not always attended with the best of luck upon these occasions, they are not seldom repulsed, and when any of them happen to be taken, they are sure to be executed as common robbers. The *Russian Cossacks* also scour the country along the *Onon* to take vengeance on them, they spare no soul they meet with, and destroy all before them where ever they come.

Upon the twentieth, he happily arrived at *Nerzinskoi*, a town upon the *Nerza*, which comes from the north-north east, and discharges itself into the *Schilka*, a quarter of a league from this fortress, whose works are not bad, and provided with a good number of brass artillery, as well as with a good garrison of *Daurian Cossacks*, who serve both on foot and on horseback. This place, tho' surrounded with high hills, does not want for grass grounds to feed its camels, its horses and its cattle. And here and there, at the distance of two leagues upon the hills, you may see patches of land fit for tillage, and for the production of such things as the inhabitants stand in need of.

Four or five leagues upon the *Schilka*, above this town, and ten leagues below it, you meet with several *Russian* gentlemen, and some *Cossacks* who subsist by tillage, grazing and fishing. The environs of this town and the hills produce all sorts of flowers and plants, bastard rhubarb or *apocynum*, of extraordinary size, fine white and yellow lilies, red and white piones of a charming scent, and of several sorts; rosemary, thyme, sweet marjoram, lavender, besides many odoriferous plants unknown in our countries but they have no sort of fruit here except gooseberries. The heathens, who have a long time been in this country, and who are under the dominion of the Czar of *Muscovy* are of two sorts, the *Konni Tungusi*, and the *Oleni Tungusi*. The first are obliged to appear on horseback at the first orders of the *Warwoode* of *Nerzinskoi*, or when the borders are infested by the *Tartars*, and the *Oleni* are obliged to serve on foot, and armed in the town, when occasion requires. The chief of the *Konni Tungusi* is a *Knez* called *Paul Petrovitch Gantimur*, or in their language *Catana Gantimur*. He is pretty far advanced in years, and of the country of *Nieubeu*, where he had been a *Taischa*, under the dominion of the King of *China*, but falling into disgrace with that Prince, who deposed him, he removed into *Dauria*, with his hoards or vassals, and embracing the christian faith of the *Greek church*, threw himself under the protection of the Czar. He can bring 3000 men into the field in twenty four hours time, all well mounted and good soldiers, provided with bow and arrow. It often happens that a score or two of this people shall drive three or four hundred of the *Mongale Tartars* before them. Those of them who live near the town, subsist by cattle, but those upon the *Schilka* and the *Amur* hunt for fables, which are here of exquisite beauty and very black.



Leurs robes ont du poil que sous le menton, et en drapant le recte les contours de leurs habits sont garnies de  
 fourrures. Les bonnets sont de peaux de renard. Les jupes de coton bleu, plissées au milieu. Les cors  
 de bois, et ceux, dont la fourrure est en de hors. La femme a des bagues de corail et des pièces d'argent,  
 attachées aux deux tresses de ses cheveux. Les cheveux de la jeune fille sont hérissés par flocons.





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*Their habitation*

They live in cabbins which they call *Jur'es*, the inside of which are poles joined or framed together, and which they can easily remove from place to place, as they are often obliged to do. When these poles are erected, they cover them over with skins, except where the smoke is to go out at top, and their fire places round which they sit upon turf, are in the middle of the cabbins.

*Their worship*

Their worship is the same with that of the inhabitants of *Dauria*, from whom they pretend to be descended, and differs in no point from that of *Tartary*, quite to the frontiers of the *Mongales*. The women here are robust, with broad faces like the men, and when they are on horseback, are armed like them with bow and arrow, which they use with great dexterity, even when young maidens. Nor does their dress differ from that of the men, as appears by the plate annexed. Water is their common drink, but those who have where-withal drink tea, which they call *Karátza*, or *black Tea*, because it tinctures the water with black instead of green. They boil it in mare's milk, and a little water, to which they add some grease or butter. They have also a kind of distilled liquor which they call *Kunnen* or *Arak*, extracted from mare's milk, which they heat and put into a vessel, with a little sour milk, which they stir once every hour having continued a night in this state, they put it into an earthen pot well covered up and luted with paste, and then distil it over a fire as with us. This is to be twice repeated before this liquor is fit to drink, and then it becomes as strong and as clear as a malt spirit, and fuddles as easily. It is to be observed of the cows of *Siberia*, *Dauria*, and generally speaking of all *Tartary*, that they will not suffer themselves to be milked while they have calves at the dug, and that they cease to give milk as soon as they are out of their sight. Hence it is, they are under a necessity of using mare's milk, which is much fatter and softer than that of the cow.

*They hunt in spring time*

These heathens hunt in the spring time, and lay in their store of veni-

son after the manner of the *Burates*, drying it as they do in the sun. Their bread they make of the dried roots of yellow lilies, which they call *Sarana*, and which they apply to several other uses. They are very adroit at shooting fish in the water with their arrows, tho' at the distance of fifteen or sixteen fathom. As their arrows are heavy, they are fit to kill nothing but pike and trout, which swim in clear water towards the banks, and upon the gravel, and these they split in two as if they had done it with a cleaver, the points of their arrows being three fingers broad.

*Their bread**Their fish*

Here follows an abominable custom, which is in practice among this people, when they are under a necessity to take an oath to disculpate themselves from any crime they have been accused of, they open the vein of a dog on the left side, from which the person that would thus clear himself, sucks the blood till the creature falls dead by the emptying of his blood vessels. The Envoy saw an example of this at *Nerzinskoi*, with regard to two *Tunguses*, who were there as hostages to answer for the fidelity and good behaviour of their people scattered up and down in *Siberia*, and who come and sue for his Czarian Majesty's protection. One of these *Tunguses* had accused the other of having bewitched some of his companions, who were dead of his practices upon them, but the party purged himself by the means above, and his accuser was punished in his stead.

This Minister staid some weeks at *Nerzinskoi*, to provide himself with camels, horses, and oxen, and every thing else necessary for the continuation of his journey, and departed from *Nerzinskoi* upon the eighteenth of July. Upon the third of August, he arrived at *Arganskoi*, the last fortress belonging to his Czarian Majesty on that side. It stands upon the river of *Argun*, which rising to the south-eastward, falls into the *Amur*, and serves for a common boundary between the dominions of this Prince, and those of the King of *China*.

CHAP.



## CHAP XXVI

*Mr Isbrants's return through the dominions belonging to his Czarian Majesty in Tartary.*

**M**R Isbrants's journey beyond *Tartary*, and his embassy to *China*, bearing no affinity with the travels of Mr *Le Bruyn* to the *East-Indies*, by the way of *Muscovy* and *Peria*, it has not been thought advisable to follow that Minister beyond the bounds of the countries under his Czarian Majesty. But as there are many curious and important particulars in his return from *Tartary*, and which are of a piece with our design, it has been thought the publick would not take it amiss to see an account of them here.

1694 Upon the nineteenth of *February*, 1694, he departed from *Peking*, and upon the twenty fifth, arrived at *Galgan*, near the famous wall which divides the empire of *China* from *Tartary*. From thence he advanced towards the river of *Nam* and came to the frontiers of *Tartary*, to the edge of the great desert which has been already mentioned. There he stopped for some days, to provide things necessary for continuing of his journey, having had his expenses hitherto defray'd by the King of *China*, but as that is to be so no longer, as soon as an Ambassador has got into the territories of *Argun*, the border of the dominions of his Czarian Majesty, this Minister sensible of this, had taken care to furnish himself with camels and mules at *Peking*, where they are to be purchased cheap.

This precaution had its good effects, for he would have come short off, if he had reckoned upon the horses and camels he had left at *Nuna*, most of which had dy'd in his absence for want of forage.

Upon the twenty second of *February*, he entertained the *Mandarin* who had waited on him so far, by the order of the King his master, and took leave of him, and of all his

train. Upon the twenty sixth, he entered the great and frightful desert, and in two days arrived at *Targasima*, upon the little river of *Jalob*, where the season was so backward, there was hardly any grass in the country. There he rested himself some time, and was advised to be upon his guard, as he went through the desert, and came near the borders of the rivers of *Sadun* and of *Kallar*, for that 3000 *Mongals* lay in wait for him at the passage. He took all the necessary measures to prevent a surprisal from them, and ordered sixty men well armed, on horseback, to patroll every night about the *Caravan*, nor was he attacked, and held on his way the next morning. When he had reached the mountains of *Jalisch*, there was hardly any forage at all to be got, and the next day he went over them in the midst of an excessive cold and plenty of snow, which happen'd very bad for his horses and camels, which had nothing to feed upon but dry and withered grass. In this place he consulted with those about him, whether he should adhere to the ordinary rout, or take a sweep about to avoid the *Tartars* that waited for him at the passage. The last was the resolution taken, tho' extremely difficult to execute, and particularly on account of the cattle that were laden.

In taking this track they were to go over lofty mountains, and to cross deep fens for a fortnight together. In the beginning he lost twelve camels and fifteen horses, and in proportion to them afterwards, which sunk beneath the weight of their burdens, for want of food to sustain them, for these deserts afford nothing but a withered grass, as has been observed before, and even this failed afterwards, the *Tartars* setting fire there-

1694 to, so that he was obliged in that condition to undergo a double journey, to find a place where there was any to be had

Most of the merchants who waited on him, having lost their horses, were constrained to go on foot, and as those that remained were quite exhausted and spent, they had been reduced to the necessity of leaving a good part of their goods in these deserts, if they had not had the precaution to provide themselves with a great number of camels which they led by the bridle.

In short, having undergone a thousand fatigues and hardships, he, with inexpressible difficulty, got to the river of *Sadun*, where he found the climate more temperate, and the grass growing. Here he staid two days to rest his horses and camels which were almost quite off their legs

Arrival of  
a Chinese  
Envoy

Here a *Chinese* Envoy from the town of *Masgeen*, and whom the Emperor had sent to the *Warwode* of *Nerzin-skor* fell in with him, and joined him with a train of one hundred persons, and thereby put him into a condition of withstanding the attacks he was threatened with from the *Mongales*, having then with him a body of six hundred men

Upon the *fifteenth* of *March* he came to the river of *Kailan*, which he forded in a place where the water was very low, and went and encamped in a valley a league farther, where, however, there was scarce any forage. Here he staid that night, and at break of day perceived a great smoke which came from the north-west, and which gave him some pain, mistrusting, and with reason good, that the *Tartars* had set fire to the withered grass, to attack him by the favour of the wind and this smoke. And as, after God, his welfare depended upon the safety of his camels and horses, he sent them behind a hill to a place where there was grass, and where they might be out of danger of the flames, and at the same time ordered an hundred men to advance towards the smoke with felts, wherewith they were uf-

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ed to cover the camels, to endeavour to stifle the fire, and stop it before it reached the place where the *Caravan* was. But notwithstanding all these precautions, the fire hurried along by the fury of the wind, in an instant burnt up all the withered grass, which was half a foot high, and did not give him time enough to strike and remove off his tents, a dozen of which it reduced to ashes, and flew like a flash of lightning over the *Caravan*. The flames also destroy'd some goods, and caught hold on fourteen persons, tho' but one of them dy'd, who happen'd to be a *Persian*. The Envoy in the mean time had retired to the top of a hill, where there was no grass, and only attended by two servants, who covered him over with a felt

From hence, the flames in an instant flew away to the place where the *Chinese* Envoy was retired, at some distance on the hills, but as they were spent before they quite reached him, he was in no great fear about the matter

To conclude, this fire spreading along in a moment to the river of *Kailan*, about a league from the *Caravan*, it there went out. This fire having thus destroy'd all the grass that was near the Envoy, he sent his guide in quest of some place where the *Caravan* might pass the night, but he returned not till the next day, and informed him, there was no forage to be had in two days journey from thence, the flames having destroy'd it all, and that even in the places where there was any left, there was not half enough to feed so large a number of camels and horses, a sad hearing for the whole *Caravan*

Upon this he proposed to repass the river of *Kailan*, where the flames had stopped, and beyond which they might have a chance of meeting with grass, but there was no daring to do it, for fear of the *Tartars* who were on that side, and it was thought better to be exposed to a march of two days, tho' destitute of every thing, than to run the hazard of falling

K k

ling into the hands of those *Barbarians*

At break of day, the *Caravan* began to move, and, just as night came on, halted on the side of a great fen, having suffered great hardships, and lost eighteen camels and twenty horses in the bog. And this was the harder upon them, as the cattle that was left, staggered under the weight of the loads and harnesses of those that had been thus lost, the merchants being unable to away with the thoughts of leaving them behind.

The next day, they again crossed several marshy valleys and lofty hills, and at length appeared on the river of *Margeen*, where the grafs had not suffered. Having forded it, they marched on with great trouble and difficulty, their camels which were quite tired out, decreasing in number as they went on, the fatigue of following the *Caravan* being too much for them to undergo, and what was still a heart breaking circumstance, their store of provisions visibly dwindled away, and consisted of nothing now but a certain number of raw bord cattle, which had much ado to keep pace with them, and were by no means a store for such a number of people, and the rather as it is not the custom, upon these occasions, to make any great provision of bread and the like, because the merchants want their cattle to carry their goods, and because it would be too great an expence to them to buy camels to carry provender for the rest.

All this being maturely weighed, and considering they had still a ten or twelve days journey to *Argum*, upon the frontiers, they began to think of shortning their allowance, and to survey their whole store in general, that they might be able to make an estimate of what each man might be allowed.


Upon the eighteenth of this month, after many dangers and almost insurmountable difficulties, they reached the river of *Gan* which they crossed, the waters being at that time very low, and on the other side they luckily met with good grafs. The Envoy resolved to stop here for three days to recover himself a little, after what he had gone through, and here he had staid even much longer, if the merchants, the *Cossacs*, and the guides of the *Caravan*, who began to be in want of every thing, had not represented to him, the deplorable state they were miserably fallen into, that they were obliged to eat the blood of the cattle they killed, which they saved to make a kind of liver of it to serve them instead of bread, that some even fed upon the skins of the same, which they freed from the hair, and cutting them into pieces broiled them for their subsistence. In short that some there were that fed upon the entrails of the same, and that they must in the end be reduced to the frightful necessity of imitating the *Cafres* and the *Hottentots*, and eat raw flesh, excrements and all.

## CHAP XXVII

*Arrival at Nerzinskoi Departure from that city. Arrival at Tobol, and afterwards at Moscow.*

THE Envoy understanding that the neighbourhood of the river of *Gan* abounded with stags and rein-deer, detached some persons of his train, who were expert at the bow, to go in quest of them. They had the good luck to return laden with fifty rein-deer, which this Minister



1694  nister caused to be distributed among the *Caravan*, who were ready to devour them, and had scarce patience enough to stay till they were dressed, to such a degree were they famished, and indeed there is nothing so dreadful as hunger, nor any pleasure comparable to that of appeasing it, except it be that of quenching the thirst

*They go in quest of provisions.*

However, the Minister sent a Gentleman, with eight *Cossacs*, to the Governor of *Argum* to acquaint him with their sad condition, and to desire that he would send them the provisions they wanted. The Governor failed not to comply with this request, but it required time to do it, and time was precious, for every minute seemed a year to people, who were on the brink to perish with famine

*An insupportable famine*

In the midst of this, it was resolved to leave the banks of the *Gan*, and to advance as far as they could. But at the end of three days they fell into a deeper degree of famine than ever, the rein-deer abovementioned not proving sufficient to subsist such a number for so long a time, in a horrid desert where nothing was to be found. But they were now to make a virtue of necessity, and to bear with patience an evil which could not be removed. At length, exhausted by toil and hunger, they came to a small river which flowed from the mountains, and which abounded with trouts and pike, which in that country they shoot with arrows. The *Cossacs* and the *Tungusis*, in the Envoy's train, took a great quantity of them, which, together with some rein-deer, which they caught in the evening, served to moderate the hunger which oppressed the whole *Caravan*.

*A flock flying*

*He abode of a Shaman or magician*

Those they had sent to hunt in the mountains there, met with a *Shaman* or magician who was uncle to the Envoy's guide, a *Tunguse* by nation, who have many of these magicians among them. The Envoy was at midnight awaked out of his sleep by a loud cry, which made him come out of his tent, to ask the

watch whence it came? they told him it was his guide who was diverting himself with the *Shaman* his uncle, which raised his curiosity to that pitch, he had a mind to go into his hut, attended by one of the watch, and being at the door of it, he there discovered the *Shaman* and his guide deep in magic, and tho' they had almost finished their diabolical mystery when he arrived, he nevertheless took notice that the *Shaman* held an arrow, with the blunt end upon the ground, and the point at the tip of his nose. This magician got up a minute afterwards, and bawling out with a loud voice, and jumping several times round, he at length sunk into a sleep. The next day, the *Cossacs*, the Envoy had sent out in quest of provisions, returned and told him this *Shaman* had met with his nephew, and had carried him off in their sight, a thing easily enough to be done amidst the shades of the night, and among mountains, without the help of magic. At the same time he had the agreeable news, that in three days time, he was to receive the relief he had requested from *Argum*, a piece of news which restored life to the *Caravan*, who was now in extreme want of all necessaries.

Accordingly this succour, by the assistance of God, arrived upon the third day, and consisted of 25 oxen and cows, together with bread and oatmeal. But the sutlers who brought this store, laid hold on the opportunity to fleece the *Caravan*, obliging the merchants to give them a crown for a loaf, and in proportion for other things. Nor did they think themselves ill served, considering the circumstances they were in.

*Arrival of the provisions*

At length, having refreshed themselves a little, they continued their journey, and came to the end of the desert where they had suffered so much, meeting with more and more pasture the farther they got from it.

Upon the twenty seventh, they, with inexpressible joy, reached the banks of the *Argum*, which they crossed the next day, and upon the thirty first of March, happily arrived

1694 at *Nerenskoj*, where they returned thanks to God who had been pleased to deliver them out of their distresses

There they rested themselves, and upon the *fifth* of *August* departed thence by land, coasting it along the river, and upon the eighth came to *Udinskoi*, where they met with vessels on which they embarked, and fell down with a fair wind, and by break of day were on the frontiers of *Siberia*. Upon the *twenty* they arrived at *Jakutskoi*, whence, upon the *seventeenth* they departed for *Jeniseiskoi*, where they arrived after having escaped danger of being drowned in the floods, which had come down for several days

Upon the *twenty fifth*, the Envoy continued his journey by land, and went through a wood which was almost 20 leagues in length, where there was plenty of game both of the fur and feather, which went off as soon as approached

He afterwards came to the town of *Makofskoi*, where he met with as

many vessels as he wanted to carry him down the *Keta*, together with all his train, and upon the *twenty eighth* of *September*, arrived at the castle of *Ketskoi* upon the *Oby*. He happily fell down that river, and upon the *thirtieth* of *October*, arrived at the town of *Samorofskoi-jam*, at the mouth of the *Irtysh*. Here he staid some days, waiting till he could use sledges to proceed on his journey by land, and upon the *twenty ninth*, he reached *Tobol*, where he staid three weeks to refresh himself, and to provide himself with what was necessary for the remainder of his journey, which he heartily wished to see an end to

Upon the *twenty fourth* of *November*, he went through the city of *Weygatour*, without any accident by the way, and upon the *first* of *January* 1695, he happily arrived at *Moscow*, where he waited on the *Czar*, with an account of his negotiation, after a journey of near three years, during which he had undergone inexpressible hardships and difficulties

## C H A P XXVIII

*Of Siberia in general. Many sorts of Samoëds. Description of Weygat's straits, illustrated by the Burgo-master Witsen. The mountain of Pojas, &c*

MR Isbrant who has added what follows to the account of his journey to *China*, declares that he wholly applied himself to the pursuit of truth, without the addition of any thing to give it an air of the marvellous, or to set it off with embellishments, as the custom is with most travellers, who often relate great events upon a bare hear-say, without weighing the circumstances, and without knowing whether they be true or false. For the rest, he acknowledges he has not always followed the order of things, and that

he has omitted several that it might be well worthy to mention, and even to be dilated on, for which he asks pardon, and leave to retouch and insist on them with a little more exactness, and more at length

He, as we have seen, crossed *Siberia* and *Dauria*, and has described the cities, towns, countries, and rivers from north to east, that is, from *Weygat's straits* to the river of *Amur*, and from the west of the *Uffa* quite to the country of the *Mongales*, and afterwards from the west quite to the south

1695

General  
description  
of Siberia

The frontiers of *Siberia*, says he, are every where provided with *Russian* troops, who do not so much as dream of subduing the *Tartars* in the southern parts of that country, or to make them subject to the Czar, because that Prince could reap no manner of benefit by it. The kingdom of *Siberia*, and the country about, is of very great extent, as appears by the map at the beginning of these travels concerning which, particular regard must be had to the degrees, nor must the peruser be nice to a league more or less, in the distance of towns and rivers within the limits of this country, because, says he, the geographers and historians that have spoken of this country, never crossed it, and because it has never been measured with any accuracy. Upon the whole, he assures us nothing has been wanting in him to attain this knowledge, and that, to this purpose, he made use of all the necessary instruments for the taking of observations, and that he afterwards ranged and fixed all the parts and places the most regularly he could. concluding, that he with pleasure leaves it to others who may perform that journey after him, to reap the honour of more ample discoveries, thinking it enough for him that he has broke the ice, and that he was the first *German* that ever traversed those vast tracts quite to *China*, both going and coming.

He declares moreover, that he is obliged for his first instructions, towards forming a general map of this country to Mr *Witsen*, Burgo-master of *Amsterdam*, for whom he shall always retain, together with the whole body of the learned, a most extraordinary respect and veneration. that this Burgo-master was the first man that ever presented *Europe* with a general map of *Siberia*, and of the countries of the *Calmucs* and *Mongals*, and many other people, quite to the famous wall of *China*, and in short, that this map was his guide when he travelled in those parts, and as a foundation for the map you see at the head of this work.

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He begins to the northward, that is, at the country of the *Samoeds* and *Waguls*, which are under the jurisdiction of *Siberia*, and under the *Warwodes* of *Pelun* quite to the sea. Of these *Samoeds* there are several sorts, of different languages, as those of *Berefsky* and *Pustorje*, who are reckoned as the same nation, those that inhabit the sea coast, to the east of the *Oby*, quite to *Truchamskoy* or *Mangazenskoy*, and those who are in the neighbourhood of *Arclangel* upon the *Dwina*, one part of the year, and in the winter under huts in the woods. These last are the aversion of those along the sea coast, which they have forsaken to come into those parts.

Several  
sorts of  
Samoeds

As for the *Samoeds* upon the coast of the northern sea, they have no more of mankind in them than the form, are almost quite void of understanding, and, upon the whole, look more like bears than men. Like wild beasts they feed upon the carcases of horses, asses, dogs and cats, whales and seals that are driven on shore by the ice, and that, frequently without giving themselves the trouble of dressing their carrion, so idle they are and lazy, tho' the country they inhabit abounds with game, fish and cattle.

They have, nevertheless, certain chiefs among them, to whom they pay certain dues, which these afterwards send to the governors of places under the dominion of his Czarian Majesty. A person who had been some time at *Postoi-oger*, informed this Minister of the manner how they make use of their sledges drawn by rein deer, which with an incredible pace traverse the mountains covered with snow. Here beneath you have a representation of a sledge with the deer harnessed thereto, as also of the *Samoeds* themselves, who drive them, covered with the skins of rein-deer, the fur outwards, and the bow and quiver upon their shoulder. Their chiefs have the like drawn, some by six, and some by eight rein-deers, and have gowns of scarlet. The point of their arrows is made of the tooth of the narwhale, in the stead

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of



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1695.

*Samojedean Hart sleds*

of iron or steel With regard to their persons it may be truly said they are hideous, and that there is nothing more disgusting upon the face of the earth Their stature is short and lumpish, their shoulders and face are broad, their nose is flat, they have blubber lips hanging down, and a wide mouth, and ugly eyes They are much weather-beaten, and have a great deal of hair, which hangs down upon their shoulders, some red, some fair, and mostly black, but they have little or no beard, and a very thick skin they are however very nimble and dextrous in running or driving The rein-deer they harness to their sledges, are not very unlike stags, their horns or branches are like theirs, with the neck of a dromadary, but what is most extraordinary of them, is that they are white in winter and grey in summer

Their food, for the most part, is a moss which grows upon the ground in the woods

For the rest, these *Samoeds* are truly heathens, and morning and night worship the sun and the moon by a small inclination of the body, after the manner of the *Persians*. They have also idols hung to trees, near their cabbins, some of wood, of human form, and others clothed with iron, to which they pay certain honours. Their huts are covered with the bark of birch sewn together. When they remove them from one place to another, as they frequently do, in winter and summer, they fix the poles to one another, and then cover them with the bark of trees, leaving a hole at top for the smoke to go out at Their fire place is in the midst of this hut, and they lye naked about it in the night, both men and

1695 and women, and put their children into boxes or cradles, made in like manner of the barks of trees, and full of the raspings of wood, as soft as down, and cover them up with the skins of the rein-deer.

They marry without any regard to the proximity of blood, and buy their wives either in exchange for rein-deer, or for furs, and of wives they may have as many as they can maintain. When they divert themselves in company, they place themselves two and two, one before another, and making certain motions with their legs, they give themselves great slaps with the hand upon the soles of the feet. They make a noise like bears, and neigh like horses, instead of singing. They have also their magicians, who perform all sorts of diabolical practices, or cheats rather but we have said enough of the *Samoads*.

All the quadrupeds that are met with upon this coast, quite to *Weygate's Straits* and to *Mejeem*, whether wolves, bears, foxes, rein-deer, and the like, are white as snow during the winter season, and the same it is with some of the birds, as ducks, partridges, and some others. For the rest, the cold is there so excessive, the crows and such birds freeze as they fly, and fall down dead at your feet, a fact our author avers to have seen with his own eyes.

Weygate's  
Straits

As for *Weygate's Straits*, of which the *English*, the *Danes* and the *Dutch* have given several accounts, after several efforts to go through the frozen channel of it, which they have never been able to do but once or twice, because of the impediments of the ice in those seas, no body has spoken so amply of it, and with so much knowledge, as Mr *Witsen*, a Burgo-master of *Amsterdam*. And indeed he spared no pains to inform himself aright on this head, having to that purpose consulted with several persons who had been upon the Spot. This appears by the fine map he has given us of these straits, and its shores quite to the *Oby*, by which it appears, that sea is by no

means navigable, from these *Straits* 1695. quite to the icy *Cape*, though even a second *Christopher Columbus* should undertake the voyage, seeing it is impossible to penetrate the mountains of ice that bar up the passage, notwithstanding the stars continue to point out the course you are to steer. The divine Author of nature has so invironed and fortified the coasts of *Siberia* with ice, that there is no ship that can possibly reach the river of *Jensia*, far from being able to double the *Icy Cape* to go down to *Jedso* or *Japan*.

Mr *Isbrants* had been told by some *Russians*, who had often been through the *Straits* of *Weygate*, as far as the mouth of the river *Oby*, in certain vessels, to take *Seals* and the *Narwhale*, that when the wind comes from the offing, that whole coast is so crowded with ice, that those who happen to be there are obliged to shelter themselves in little gulfs, or small rivers, to avoid the danger, and there to ride, till a wind from the shore blows the Ice off again to sea, which it does so effectually, that not the least of it is to be seen in those *Straits* for the distance of several leagues. That then they put out to sea again, with all possible dispatch, but take care how they quit the coast, till another gale from the sea reduces them to the necessity of running their Nose again into some gulf or place of safety, that their vessel may not be crushed or otherwise destroyed among the ice.

He says also, that about fifty years before, certain *Russians*, who live in *Siberia*, obtained leave to provide themselves, in places situated on the coast, with the provisions they might want, as corn, flour, and the like, and in exchange for them to transport the productions of *Siberia*, by *Weygate's Straits*, in full liberty, in the same places, upon paying such duties as should be imposed by his *Czarian Majesty*. But that these people having abused this privilege, by conveying of several sorts goods by

1693. by other rivers in *Russia*, to the great damage of the revenues of his said Majesty, it was forbidden to trade any longer in those *Straits*, and ordered that the said goods and merchandise should come by *Berefoxa*, the *Kamenskoï*, or the rocks of *Pojas*. This however is very difficult, and very inconvenient, because in going from *Berefoxa* they are obliged to cut their little barks or canoes, for they are hollowed out of the trunk of a tree, into two, and to draw them thus over the mountains for several days, and when they have reached the very northernmost parts of the country, they join them together again, and proceed on their voyage to *Archangel*, or to other places of *Russia* situated upon the *Oby*.

*Description  
of the Po-  
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The Envoy also went to the *Pojas*, which is a rock, or rather a chain of mountains of stone, which begins at *Petzerkaï*, and extends without any discontinuation across the country of *Wergatur*, comprehending also that of *Wolok*, and from thence to the south on the side of the castle of *Utka*, quite to the country of the *Ussian Tartars*, from whence issues the river of the name of *Ussï*, and to the east of those of *Nura* and of *Tuna*, the last of which falls into the *Kama* to the north-west. These mountains then stretch away southward towards the

frontiers of the *Calmucs*, and the great river of *Janka*, which abounds in fish, comes out of it to the westward, and goes and discharges itself into the *Caspian*. The *Tobol* also issues out of it to the northward. They go on afterwards to the eastward, along the country of the *Calmucs* and the frontiers of *Siberia*, on one side of the two lakes of *Sajan* and *Kalkulan*, from the first of which issues the *Oby*, and from the second the *Irtis*. From this great lake of *Kalkulan*, the *Poja* stretches away again to the southward, from whence issues the *Jemisia*, whose mouth is in the icy sea of *Tartary*.

These mountains then form an elbow, and afterwards divide into north-east and south, to the northward along the river of *Jemisia*, and to the southward on one side of the lake of *Kesegol*, from whence issues the *Silinga*, which disembogues itself into that of *Baikal*. From thence this *Pojas* extends still farther to the sandy desert of the country of the *Mongales*, where having penetrated a great way, it again divides and stretches on to the southward, quite to the great wall of *China*, and then eastward quite to the Sea, as may be seen in the map of the travels of this Minister.

## C H A P. XXIX.

*Tartars of Ussï and Baskir. Other boards. The towns of Toia and of Tomskoi, the country round about, &c. The Tunguses and the Burates, &c. Description of Dauria, of the Koreisi, and of other nations; of the Icy Cape, of the town of Jakutskoi, and the like.*

THE inhabitants of the country which extends between *Pelin* and *Wergatur* along the river *Zusawaya*, quite to the country of *Ussï*, are almost all *Heathens*. The river of *Kungur*, in the neighbour-

hood of which are the *Tartars* of *Ussï*, has its source in the country of *Ussï*, between the *Susawaya* and *Ussa*, and goes on till it throws itself into the *Kama*, upon which is the town of *Kungur*, where his *Czarian*



1695 *Czar*ian Majesty has a garrison  
These *Tartars* of *Uffi* and those of  
*Baski*, are in the country about  
the town of *Offi*, scattered up and  
down in Hamlets and villages,  
built after the *Russian* manne<sup>r</sup>, to  
the westward, quite to the *Kama*,  
and along the *Volga*, and stretches  
almost quite to the m<sup>oun</sup>tains of *Sava-*  
*tsi* and *Sarapul*, upon the last of  
these rivers, where the *Czar* also  
keeps garrisons to bridle the *Tartars*,  
and receive his duties which are  
paid in furs and honey. The go-  
vernors of these places, however, are  
obliged to be gentle with the inha-  
bitants of these parts, for fear they  
should revolt and withdraw them-  
selves from the obedience they owe  
that Prince.

There are also other hoards of the  
same *Tartars* to the south west, and  
in the kingdom of *Astacan*, who are  
free from subjection, and join with  
the *Calmucs* near them to scour the  
country of *Siberia*. They never-  
theless till the ground, and sow bar-  
ley, oats and other grain, which they  
carry home, after they have reaped  
and threshed it in the field. They  
have among them also the finest  
honey in the world, and in very  
great abundance. They commonly  
dress in a *Russian* cloth, of a light  
grey, after the manner of the pea-  
sants of *Muscovy*. Their women  
are commonly in their shifts from  
the girdle upwards, except it be  
very cold indeed, and their shifts  
are striped and worked with silk  
of all sorts of colours. As for the  
rest, they wear petticoats after the  
*German* fashion, and slippers which  
cover only the end of the foot  
tied about the ankle. Their  
head-dress consists of a ribbon,  
four fingers broad, tied behind,  
and wrought like their shift with  
silk of various colours, and adorn-  
ed with coral and glass beads, which  
hang about their eyes. Some of  
them wear them higher upon the  
forehead. When they go abroad  
they cover this dress of their head  
with a square handkerchief, wrought  
with silk, and done round with fringe.

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These *Tartars* of *Uffi* and *Baski*, 1695  
are brave and good horsemen, and  
have no other arms than bows and  
arrows, which they use with great  
dexterity. They are robust, they  
are tall of stature, with broad  
shoulders and great beards, which  
they suffer to grow. Their eye-  
brows are so thick they cover their  
eyes, and almost all the forehead.  
They have a particular language  
of their own, and understand that  
of the *Tartars* of *Astacan*. As for  
their religion, they are almost all  
*Heathens*, but some of them are  
*Mahometans*, which is what they  
have had from the *Crim Tartars*,  
with whom they have a very good  
understanding. The *Calmucs* are be-  
tween the springs of the *Tobol* and  
the *Oby*, quite to the lake of *Jamusa*,  
which is all full of a rock salt.  
Hither from the town of *To-*  
*bol* come yearly twenty or twenty-  
five *Dochemiques*, or *Russian* barks,  
up the *Irtis*, with a guard of 2500  
men, and as this lake is at some  
distance from this river, they travel  
the rest of the way by land, they  
cut this salt as it were ice upon  
the borders of the lake, and then  
carry it off to their vessels, not-  
withstanding all the opposition of  
the *Calmucs*, with whom they, up-  
on these occasions, have frequently  
very smart skirmishes.

As you go down the *Irtis*, be-  
neath this lake, upon the little ri-  
ver *Tora*, you meet with the town  
of *Tora*, the last frontier place be-  
longing to the *Czar*, bordering up-  
on the dominions of a *Calmuc* Prince  
called *Bustu chan*. The inhabitants  
of this country are called *Barabinsky*,  
and it extends from the city of *Tora*,  
to the eastward, quite to the *Oby*,  
over-against the river of *Tom*, and  
the city of *Tomskoi*. They cross the  
country of *Barnabu*, both winter and  
summer, and especially in winter,  
because in that season, the *Oby* is not  
navigable by *Surgut* and *Narum*, so  
that travellers are obliged to go by  
*Tomskoy* and *Jenuskesoi* to go into *Si-*  
*beria*. These *Barabinsky*, who are a  
kind of *Calmucs*, pay a tribute to  
him.

1695 his *Czarian* Majesty, and to the Prince *Bustu-ghan*. They have three Chiefs or *Taishts*, who receive the duties imposed on them, and account with the Czar for the part that is due to him, the first at the town of *Tora*, the second at the castle of *Telucza*, and the third at the castle of *Kulenba*, the whole in furs. They are a mischievous and warlike people, who live in cabbins in the woods, like the *Tartars* of *Siberia*. They make no use of stoves, but of chimneys or tubes, or pipes rather, by which they let out the smoke, and which they stop when the wood is burnt to a coal, to keep in the heat, and open them again when it is over.

*T r a s  
t a s s* They live in a kind of villages, under slight huts in summer, and in firm wooden cabbins in winter. They have tillage in use with them, and they sow barley, oats, *French* wheat, and the like, but they have no rye, though they do not refuse the bread made of it when offered to them, indeed they only chew it with seeming disgust, and as it were against the stomach, and throw it away, or spit it out for the most part. Instead of bread, they take clean barley, which they parch in a hot iron pot, till it become as hard as a stone, and then eat it the same day. They make also flour of *Sarana* or roots of yellow lilies, of which they make a broth, and they drink a distilled liquor made of mares milk, which they call *Kumis*, and *Karaza*, which is a black kind of tea, which the *Belgares* bring them.

*T r  
c r e* They have no other arms than bows and arrows, no more than the rest of the *Tartars*. Their cattle consists of horses, camels, cows, and sheep, but they have no hogs. In this country also they have all sorts of furs, that is, fables, squirrel skins, ermins, foxes, and the like. It extends from *Tora* quite to the *Oby*, and here you meet with no mountains, but it is full of cedars, birch, alder, and woods, divided by streams, whose water is clear as chrystal. These people, as well men as wo-

men, dress after the manner of the 169-  
*Calmucs*, and they are allowed to have as many wives as they can afford to maintain. When they go out to hunt in the woods, they carry with them their *Saitan*, which is a wooden image coarsely cut out with a knife only, and covered with stuff of various colours, after the fashion of the women of *Russia*. This *Saitan* is shut up in a box, which they carry upon a particular sledge, and offer to it the first fruits of their chase without distinction.

When it happens that they have had good luck, they, upon their re-  
*Preser-  
their Sa-  
can* turn, place this idol in the most conspicuous part of their cabin, in its box, and cover it over with the finest furs, in acknowledgment of the good it has procured them, and there leave them to rot, being persuaded they should be guilty of a sacrilege in taking them away, or applying them to any other purpose.

Beyond the *Oby*, you come to *Tomskoi*  
*Tomskoi*, a frontier place belonging to his *Czarian* Majesty: it is a fine and a large city, well fortified, and provided with a good garrison of *Russians* and *Cossacks*, to withstand the incursions and ravages of the *Siberian Tartars*. In the suburbs also, beyond the river, there are a great number of *Buchar Tartars* who pay homage and tribute to this Prince. This city stands upon the river of *Tom*, which rises in the country of the *Calmucs*. Here they drive a great trade with *China*, which is chiefly managed by the subjects of the *Chan* of *Bustubtu*, and by the *Buchars*, among which we may reckon some *Russian* merchants. They perform the journey to *China* in three months, and come back again in the same time, but with inexpressible difficulty, because in some places it is even necessary to load the camels with wood and water. You must traverse the country of the *Calmucs*, and go to *Kokoton*, a city belonging to *China* without the wall. But it is impossible for the *Russians* and other strange nations to perform this journey, because the country swarms with robbers,

1695 bers, who plunder all sorts of travellers, except they be well attended or guarded.

A desert country

Courtesy of the Kirgises

As you go down the river from *Tomskoi*, the country is absolutely a desert, quite to the town of *Jemjeskoi*, flat and full of copses. The same it is between the two rivers of *Kia* and *Zulim*, quite to the towns of *Kusniskoi* and *Krasnajar*, where the country is only inhabited upon the borders, adjoining to those of the *Kirgises*, under the dominion of the Khan of *Busucht*. The city of *Krasnajar* is a fortress, with a good garrison of *Cossacks* subject to his Czarian Majesty, to withstand the ravages and incursions of the *Kirgises*. And accordingly in the great market-place, before the Governor's palace, there are always twenty troopers well armed, and whose horses are saddled day and night. For tho' the *Kirgises* be at peace with the *Siberians*, there is no great stress or dependance upon this pacification, because they frequently carry off by surprise, both the inhabitants and horses, in the neighbourhood of this town, and in the villages round about. But the *Cossacks* often make them pay with exorbitant interest for the damages they are guilty of in this fraudulent manner.

Not far they extend

Their arms

Their language

Tunguses and Burates

These *Kirgises* extend to the south-eastward quite to the country of the *Mongales*, a warlike and robust nation, tall of stature, broad of face, and very much like the *Calmuks*. They are armed with bow and arrow, and never go out upon any expedition without fine coats of mail, and good lances, whose points they trail almost upon the ground when they are on horseback. They live for the most part in the mountains, where they are out of all danger of being taken at unawares. Their language differs but little from that of the *Calmuks*, and they speak that also of the *Tartars of Crim*, which the *Turks* understand.

From *Krasnajar*, as you go down the *Jemisia*, quite to *Jemjeskoi*, the country is inhabited by *Tunguses* and *Burates*. The castle of *Ilinskoi* is

upon the frontiers of the *Mongales*, 1695. against the *Pojas*, formerly mentioned, between *Jemjeskoi* and the town of *Selinginskoi*. This place, thus upon the frontiers of the *Mongales*, is not large, but it is furnished with a good garrison, consisting almost all of horse, to defend the western part of the country of the *Mongales*, from the *Murotty*, *Mily*, and *Burates*, *Tartars* who are dependant thereon. In the neighbourhood of this town, there grows a kind of sandal-wood, which is of an extraordinary degree of hardness. The *Burates* who are under the protection of his Czarian Majesty, lived formerly in the country about *Selinginskoi*, but ever since they have been guilty of joining with the *Mongales*, at the instigation of the *Chinese*, they have been transplanted into the country about the lake of *Baikal*, in the mountains, and there they pay their tribute to this Prince, which consists of furs.

There is a mountain which extends from this town to the northward, quite to the lake of *Baikal*, where are also fine fables and other furs. The country of the *Mongales* contains the whole extent between the lake of *Kologol* to the eastward, quite to the great desert, from thence, quite to the lake of *Mongale*, called *Dway*, and to the country of *Argum*, and afterwards to the north-westward quite to the rivers of *Onon* and *Sikoi*. They live under three chiefs, who are brethren, the first of which is called *Kuttugt*, and is also the high-priest of his nation. The second is called *Aziroi-Sain-Chan*, and has a perfect good understanding with the first, but the third, called *Ehelt*, whose frontiers butt upon the territories of the western *Tartars*, is guilty of continual depredations and ravages, robs and plunders quite to the great *Chinese* wall, without even sparing the presents which the Emperor of *China* yearly sends to the *Tartars* round about, to retain them in their fidelity towards him. The two others have thrown themselves under the protection of this Prince, because they stand in fear of

Chiefs of the Mongales



1695 the *Calmuks*, and particularly of the Prince *Bulachtu-Clan*, who did them a deal of mischief in the years 1688 and 1689

But we must now return to the frontiers belonging to his Czarian Majesty, and first to the castle of *Argum*, which stands to the west of the river of that name. It is defended by a *Russian* garrison, and the people round about are *Kennu Tungusis*, and tributaries to his said Majesty. They are a warlike people, and in this place are able to bring four thousand men into the field, well mounted, and armed with bow and arrow. Nor dare the *Mongals* make any attempts upon them, but in the night and by stealth, to carry off their horses and cattle. In the winter they dress themselves in skins, or rather in the fleeces of sheep, and wear boots after the manner of the *Chinese*. Their caps have a broad rim or border of fur, which they lift up and down according to the weather, they have a girdle armed with iron, four fingers in breadth, with an arrow that serves them for a flute. They go with the head bare and shaved in the summer, with only one lock behind as the custom is with the *Chinese*, and wear a dress of blue *Chinese* cloth, quilted with cotton, but no shirt. To conclude, they have naturally little or no beard, faces rather broad than not, and are not very unlike the *Calmuks*.

When their store of provisions begins to grow short, they go in hoards to hunt the stag and the rein deer, which they drive together and surround and shoot a great number, which they divide among them, for it very seldom happens that they miss their aim. The women dress much as the men do, and the only difference to be perceived is, that they have two tresses of hair which fall upon their breast on each side. Polygamy is lawful among them, provided they take no more wives than they can keep, and they buy them without troubling the heads whether they have been possessed by others or not. They believe there is

a God in Heaven, and yet they pay him no divine honours, nor address any prayers to him. When they want to consult their *Saitan* or Magician to know whether they shall have success in a hunting match, or in any intended depredation, they go to him in the night beating upon a drum. And when they would recreate themselves, they make a kind of arrack of mares milk, which they leave to turn, and then distil at two or three repetitions, between two earthen pots closely stopt up, with a little wooden-pipe, and this makes a good spirit, with which both men and women fuddle till they have lost their senses. Their wives and their daughters mount a horse as well as the men, and like them appear armed with bow and arrow. Instead of bread they eat the roots of yellow lilies dry'd, and make a kind of broth of them when reduced to a meal or flour, but they profess nothing of tillage or culture. There, as well as elsewhere, they value those who are wealthy, who carry on a considerable trade with the *Targais* and the *Xixi*, who are under the dominion of *China*. This trade consists chiefly in an exchange of furs for blue cotton cloth, other sorts of cloths and tobacco. They pretend to be descended of these *Targais* or the *Aosis*, with whom they contract alliances, and live with as friends.

Half a day's journey from the castle of *Argum*, in the mountains, you meet with a silver mine fallen in, and still see several melting-places which the people of *Nieuchen* and *Dauria* have formerly made use of. From hence quite to *Nerfinski* the capital of *Dauria*, it is a ten days journey by land upon camels. It is a fine country divided into parcels by small rivers, where you meet with the finest plants, and the most beautiful flowers in the world, in the mountains and on the hills, and in the vales, you have grass three foot high. But the country here lies uncultivated, being in the possession of *Tartars*, who are under the dominion of his Czarian Majesty.

Having

1695

Frontiers  
of Siberia  
and Chi  
na

Having travelled through the country of *Argum*, and crossed the great river of *Amur*, towards that of *Gorbisa*, which is reckoned the common boundary of the dominions of his Czarian Majesty, and those of the Emperor of *China*, whose jurisdiction extends eastward from that river quite to the sea, and that of the *Cra* westward and northward, to the eastward of the *Gorbisa* we met with the rivers of *Tugur* and *Uda*, which are to the northward of the *Amur*, and proceed till they discharge themselves into the *Chinese* ocean, or the sea of *Amur*. They take a great many fables between these two rivers, whose borders are inhabited by

*Tunguses*, *Alemuri*, and *Koretsi*. It is likely these last are originally from *Coela*, which is not very far off, and whither it is possible to go in a few days with a fair wind. It is said they came first and settled upon the banks of the *Amur*, and that in process of time they extended their limits. Those who live upon the sea-coast, subsist by fishing, and those who are farther up in the country, by hunting, with which they enrich themselves, because here they have the finest furs in the whole world. This country is under the governor of *Jakutskoi*, who takes care to keep a good guard in the woods, to prevent the *Chinese* from sharing the fables that are there to be met with.

Islands  
of the  
Pac.

The inhabitants of the neighbouring islands come every year to the banks of these two rivers. They are people of a good mein and aspect, clothed in rich furs, under which they wear a silk vest after the *Persian* mode, large of stature, and with majestic beards. They come to buy women and maidens of the *Siberian Tartars*, for they love the sex, and in exchange for them, they give fables and black fox-skins, which according to their account, abound in their islands. They even endeavour to persuade the *Tunguses* of *Siberia* to come and trade among them, and give out that the country of *Jakutskoi* was formerly theirs, and in truth their language in some de-

their 211  
871

Vor I

gree makes good this their pretension

1695

The river of *Ogota* is to the northward of these two rivers, and between them and the river of *Uda* are many whales upon the coast, and even quite to the frozen cape, where there is also narwhale and seals in abundance. The town of *Kam-jatka*, and all the coast beyond, is inhabited by the *Xuxi* and *Koeliki*, whose language differs from that of the rest. Those who live upon the coast are clothed in seal-skins, and live in holes under ground, but those who live farther up in the country are rich, and feed upon venison and raw fish, and make use of their own water to wash themselves with. For the rest, these are by no means a people to be trusted, and have no sense either of law or honesty. Their only arms are slings, which they use with surprising power and dexterity. They have snow upon the ground for seven months of the year, and yet it falls only at the beginning of winter, nor is it there very deep. There is a gulf near *Kamsatka*, where they take a prodigious quantity of the narwhale and other creatures of the sea.

As for the frozen cape, the farther it advances into the sea, the more it is cut and formed into islands, and divided. There is a passage a little above *Kamjatka*, where the narwhale fishers find their labour turn to a good account. One part of the inhabitants of *Anadieskoi*, and of *Sabatsha*, are *Xuxi* and *Koeliki*, and the river of *Salassia* produces good herring, sturgeon, *Sterbeth* and *Nebna*. As you advance up into the country, you meet with several houses along the *Simaniko*, inhabited by *Cossacks*, in subordination to his Czarian Majesty, and who there collect the duties the *Tartars* of those parts pay to that Prince. And as it is that part of all *Siberia* where they take the most fables and *Luxes* along the rivers, so it is the most heavily laden with duties. The climate of the frozen cape, which the *Muscovites* call *Sweetnois* or *Holy Cape*, is excessive-  
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on of the  
frozen  
cape

excessive  
cold

1695 excessively cold, and it there freezes with such violence, that the isles of ice, driven by the winds, form high mountains there, which look like firm land. The wind however shatters them sometimes, and makes them fall to pieces, which joining with others that are floating upon the sea, they form new mountains again. It sometimes happens, that for two or three years together, this sea is frozen over a remarkable instance of which was known from the year 1694, to the year 1697.

The great river of *Lena* rises to the southward near the lake of *Baikal*, where *Siberia* is parted from *Dauria*. Upon this river you have the town of *Yakutskoi*, from whence in summer there are vessels which go for the sea coast and the openings of the cape of *Sabatfia*, to *Anadirskoi*, and to *Kamjatka*, to get the nar-whale, and whale-oil. The *Tartars* of those parts do for this purpose make use of small leathern barks with wonderful agility. The inhabitants in the neighbourhood of *Yakutskoi*, and the river of *Amur*, are called *Yakutes*, and dress in a manner peculiar to themselves. Their coats are almost like those of the *German* fashion, and of furs of all sorts of colours sewed together, with a white border four fingers broad of hind-skin, and are open behind, and at the sides, but they wear no shirts. They wear long hair, and believe there is a God in heaven, who blesses them with life, food, wives and children. Besides this, they once a year celebrate a great festival, when they offer him *Kur*, and arack. They even abstain from drink during the time it lasts, and light up great fires, which they continually sprinkle on the east-side with these liquors, in which consists their whole offering or sacrifice. When one of them happens to dye, they bury his nearest relation with him a custom not unlike that of some *Indians*, whose wives attend their husbands on the fatal pile, and burn with them, that they may not be separated from them in the next world.

Their language partakes of that spoken by the *Mohammedan Tartars*, who live in the territories of *Tobol*, and are originally of the country of *Bo'gar*. Polygamy is also lawful among them. They are chiefly drawn by stags, which they even ride upon, and travel with them a great deal of ground in a little time. They are a brave people, not destitute of genius, and fond of truth. And yet when it happens that the Governor of *Yakutskoi*, in whose jurisdiction they are, does not keep a strict hand over them, they commit all sorts of disorders, and are continually scouring the country about, but when he keeps a heavy hand over them, they are obedient and peaceable, and are guilty of nothing amiss. On the contrary, they love him, and would be sorry to lose him. They pretend to be descended of the *Mongoles* and the *Kalmucs*, and to have been transplanted to the northward by the *Russians*. The scurvy is a very common disease among them, but they easily cure themselves of it, by eating of raw fish and *Deugti*, which is a kind of tar.

The *Jukogates* are another sort of heathens who live in that country, and have a custom very peculiar with them, with regard to their relations when they dye, they take off all the flesh, and drying the bones of the skeleton, they adorn it with coral and glass beads of all sorts of colours. They then carry it in procession about their cabins, and pay it the very same honours they pay to their idols. The banks of the *Lena* abound with teeth of the *Mammut*, and other bones of that creature, which come out of the mountains and frozen grounds along the sides of that river, which are often torn away by ice. Many fine rivers from the southward come and fall into this. The chief are the *Wit-tim*, the *Olekina*, and the *Maja*, in the neighbourhood of which they have fine black sables, and other furs in abundance, and especially the grey sort, which, in winter, they buy of the *Tartars*, after the rate of



1675 a thousand for three or four rubles. The country watered by the *Maja* produces also all sorts of grain, as well as the country towards the source of the *Lena*, and particularly that of *Wigolinskof* and of *Kirenga*, which are very fertile, and whence the country of *Jakutskoi* supplies itself with necessaries for its support. And indeed, they do not give here above ten pence or twelve pence for an hundred weight of rye. Cattle is as cheap in proportion, but then money is a great rarity there.

The sea coast between the *Lena* and the *Jenysia*, is unnavigable quite to the river of *Taraida*, because it is always full of ice, but the country between the *Taraida* and *Jenysia* is inhabited by the *Samoeds* and heathen *Tartar Tunguses*, concerning whose manner of living and religion, we have declared ourselves already. As for the banks of the *Jenysia* which rises to the southward of *Tartary*, in the country of the *Kalmucs* and *Kirgises*, they are almost all occupied by *Russians*. Three fine rivers come here to discharge themselves, namely, the *Wernaja Tunguska*, the *Podkamenna Tunguska*, and the *Nisnaja Tunguska*. The banks of these rivers are inhabited by a sort of wild *Tunguses*, not very different from the *Samoeds*, except that they are larger of stature, and more robust. They are a turbulent people,

and love to be at war with their neighbours. When these *Tartars* go out to hunt the elk with bow and arrow in hand, the only weapons they make use of, and have shot one, they follow him by the track, sometimes eight or ten days together, with their wives and children, and as upon these occasions they never burthen themselves with any sort of provision, depending wholly upon their game, they wear a girth, or kind of bodice, which they take in an inch or two every day, according as they find themselves press'd by hunger. At length, when they have laid hold on the elk they had been pursuing, they cut his throat, and spreading a light tent, they never stir a step from the place till they have eaten him up to the bone. Upon these occasions it happens sometimes that they take furs, which they sell in places where there are *Russians*. This country abounds in white and brown foxes, and squirrels, but cannot boast of any great number of fables. The towns of *Tangviskoi* and *Mungaieja* are not far from the *Jenysia*. They there drive a great trade by land with all sorts of furs, narwhale and mammut's teeth. They even, from these two towns, send out several vessels to the mouth of the river, and upon the sea coasts to fish for narwhale, and seal, whence they reap considerable advantage.

1695  
Hunting  
the elk

71. Jenysia

Tangviskoi  
and Mungaieja

### CHAP. XXX.

*A continuation of the travels of Mr. Le Bruyn. His departure from Astracan. The course of the Wolga continued. Description of the Caspian sea. Situation of Derbent. Arrival in Persia.*

1703 UPON the twelfth of July we embarked at *Astracan* to continue our way, and went to dine at the distance of three wersts from the town, at a place where the *Armenian* merchants had prepared a dinner

1703  
Departure  
from Astracan

for us, and where we diverted ourselves for an hour, at the sound of several instruments, after which we took leave of our friends. As we went down, we saw a great number of *Tartar* tents, which stretched up a good

1703

1703 a good way into the country. At night we went to lie on shore under the guard of two soldiers, who had been granted to me. I there slept without thinking of my net to screen me from the flies, imagining I as yet stood in no need of it, but I was soon disturbed out of my sleep by the annoyance of these insects, who would allow me no rest. At day break we continued our course, the shore level and full of trees. About seven of the clock we saw the monastery of St. John, on our starboard side, and a little farther, an island in the river, and some great birds. At eleven of the clock we passed by a wear, or place contrived to take fish, which looked very much like an island, opposite to which there was a *Corp de guard*, full of soldiers, who are there to keep an eye on the shipping that come up the river. This wear was farmed by certain inhabitants of *Nisna*, who there salted the fish they caught, to send it home, and had a great vessel ready there for that purpose. The river runs somewhat narrow in some places hereabouts, because of the islands, around which it divides itself into several branches. A league from hence we came to another wear, surrounded about with reeds, and afterwards to another *Corp-de-guard*, upon an island where there are four small hills, about 60 wersts from *Astracan*. The river is here dammed or barricadoed up, with an opening like a sluice to let shipping pass and repass. About two of the clock we steered away to the southward, having steered eastward hitherto. At six in the evening we were 4 wersts from the *Caspian* sea, which is 80 or 90 wersts, that is, 17 *German* leagues from *Astracan*. I there discharged my vessel and my soldiers, to whom I delivered a letter from the Governor. We that night, for the first time, lay in our ship, but I forgot not to cover my self with my net, without which the flies would have prevented me from sleeping a wink, as has already been observed. There have been even people that have died of

the bite of these flies. A hound I had was so tormented by them, that he threw himself into the river, and we had much ado to get him again, after which I was obliged to take him under my net, where he slept quietly.

Upon the *fourteenth*, in the morning we held on our course by the help of our oars, the river being here narrow, and the sides full of reeds. We met with our lighter at a werst from the *Caspian* sea, where we stopped. The pilot, however, went on before us to sound upon the banks, where he found no more than 5 palms of water, but as the wind was southerly, and blew up the river, it was known the water would rise very soon. He went to the same place again at five of the clock, and found it had accordingly risen 2 palms, so that our vessel drawing but little, we hoped we might be able to go over the sands in two or three hours time. In expectation of this, we threw our nets into the water, and caught a quantity of perch and some lobsters. I went afterwards on shore with a view to meet with some game, in a walk towards the sea, but I was soon obliged to return back to our vessels, because of the reeds which choaked up the way, besides that it was marshy. However, I there met with butterflies of extraordinary beauty, being red without, and white mottled within. At nine at night they landed the lightest of the baggage belonging to the passengers, and every body went on shore except two or three that staid on board of the lighter. When we got to the mouth of the river, we found it very strait and narrow, the land running into it on each side in several places, besides that there are several banks of sand at the entrance into the sea, which are distinguished by branches of trees, instead of other sea marks. At night we were obliged to come to, till the break of day on the *fifteenth*, when we got up our anchor to go over the sands, upon which we struck, but we soon got on float again by unlading some of our

1703 bales into the lighter. We struck upon them however a second time, and were obliged to make use of our lighter or tender, to carry the goods and all the people on shore. As we had a very fair wind at north, we were soon at sea, surrounded by land on all sides, with certain mountains to the starboard of us. Upon the *sixteenth*, in the morning, the tender came up with our goods and our passengers, tho' we had a bank of sand to go over, and a large island on the larboard side, between us and the main sea. Having coasted along this island, we came up with this same sand, upon which again we had the misfortune to strike, but we soon got on float again. Having got into the depth of a fathom and half, we took out goods and passengers out of the tender, and sent her back again to *Astracan*, with a letter I wrote to the governor.

*Rel. mss. -* About noon, we saw on one hand of us the four mountains which the *Russians* call *Krasna-jattier-boigre*, or the four red Mountains, whose farthest point is 100 wersts from *Astracan*. We were soon out of sight of this land, and the wind being shifted into the southern board, we hauled away south-west, with very fair weather, but we were soon after obliged to drop anchor in a fathom and half of water, because the wind was come about easterly. Upon the *seventeenth*, in the morning, we got under way again with the wind at north, and stood away to the southward. There fell some rain, after which, the sun having dispelled the clouds, there sprung up a fresh gale which lasted till night, and raised a swell in the sea. Our patron or pilot being tired out, and desirous to repose himself a little, gave the helm to another, who would soon have carried us back again to *Astracan*, if it had not been for me, for I always carried my own compass about with me both by sea and land. The wind shifted about in the night, and fell all at once, so that we were obliged to let go an anchor in 5 fathom. Upon the *eighteenth* in

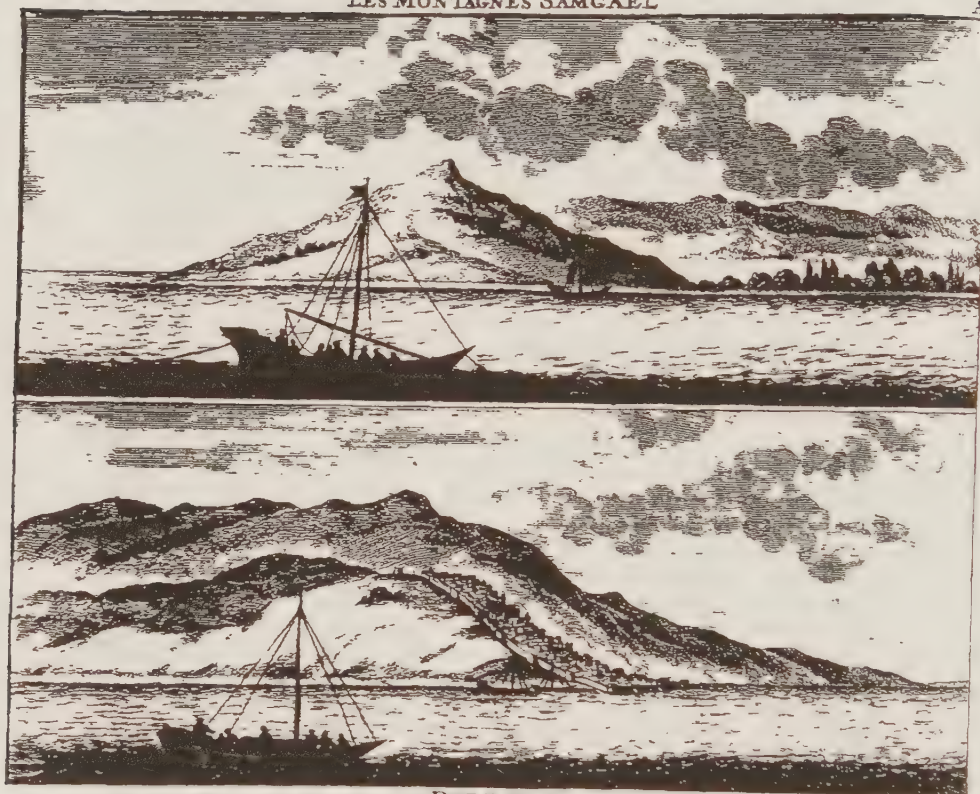
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the morning we got under sail again, 1703 it was rainy weather, and a calm came on, but a breeze springing up soon afterwards to the north-west, we steered away a southerly course. But coming on to be a brisk gale, every body was out of sorts with it, even to the seamen, and the soldiers who are obliged to help to work the vessel when occasion requires. Of these last we had twenty one on board, and about fifty passengers, most of them *Armenians*. Our vessel carried two small brass cannon, and might conveniently have been burthened with 250 bales, which I had reduced to 180, that we might have room enough, as has been said, she had three rudders, one astern, and one on each side, which they use upon certain occasions. These vessels have nothing but a mainsail, which they double when the wind is fair, so that they are not at all proper to ply with to windward, besides that, they are not contrived to row. That day, in the afternoon, the pilot went to the helm again, but bearing too close upon the wind as the sail was trimmed, it came all into the wind, so that the vessel not feeling her helm, they were obliged to hand their sail. After which they made use of another helm to bring her about, then the sail was spread again, by which I perceived these people are not a whit better mariners than the *Greeks*. The wind continuing at north, we continued to steer the same course, and tho' we were now far advanced into the sea, I found the water was still sweet and good to drink, but soon after it became salt, and greener, and the waves very short.

Having steered this course all night by a clear moon-light, we, upon the *nineteenth*, in the morning, to the westward of us, perceived one of the mountains of *Persia*, called *Samgael*, and coasting it along southerly, a good league from the shore, we about nine of the clock doubled our sail, with mountains continually on the side of us, together with  
O o woods,



## LES MONTAGNES SAMGAEL



DERBENT

To the dangerous coast of the Samgaels

woods, and a sandy beach. After a short calm, the wind sprung up at north-east, and we steered away south-east, continually coasting it along to double the outermost point of the peaked mountain distinguished by A, in the plate. This coast is a very dangerous one quite to *Derbent*, because of the *Samgaels* who inhabit these mountains, and who plunder on all sides, so that there is no landing among them. They are *Mohammedans*, and lay hands on all the goods of such ships as have the misfortune to strike upon their coast, and think themselves under no obligation to account for them, but to their natural Prince

About three of the clock the wind came about at east, just as we were at the point of the hill, and in sight of, and but a league from *Derbent*. We there came to an anchor, and at that distance it was that I drew the prospect you have in the plate marked with the letter B.

In the night we got again under sail, but the wind was but faint, and we made but little or no way, and at break of day, we were on the other side of the town. It stands upon the west on the sea-shore, and seemed to me to be about a league and an half in circumference. On the side of the sea, down hill, it is defended by a stone wall, and has three gates,

1703

*The citadel*

two of which only are opened. The citadel joins the town, on the right hand of which you see a well, with a subterraneous spring which rises up pretty high. This town is well provided with cannon, and as its situation is very lofty, it makes a considerable figure when beheld from the sea. Most of the stones of the citadel are 7 palms and an half in length, and 5 and an half in breadth, and are well wrought after the ancient manner, and indeed, the *Persians* will have it, that this city is as old as the days of *Alexander*. Not far off there are forty tomb-stones, about 15 palms in length, and 2 and an half in breadth, but they are not erected, besides several cisterns, a great table and benches of the same. The hill of *Derbent* is all of rock, and full of springs of fresh water, as well as the town itself. Those who have never been here before, are obliged to give the seamen something to drink, and this by an ancient custom, which if not complied with, they threaten the party to duck him in the water, and sometimes it so happens. This city is in the north-west of *Asia*, and of the kingdom of *Persia*, upon the frontiers of *Georgia* and of *Zuiria*, between the *Caspian* sea, and *Mount Caucasus*, where the passage is very narrow.

*Tombs**Pirates*

The pirates called *Koeraleek* are at a day's distance from *Derbent*, and the *Russian Cossacks* frequently leave their country, to cruise with them upon the *Caspian*, where they plunder all they meet with.

*Dagestan*

This country which borders upon *Dagestan*, a small province of *Georgia* and *Zuiria*, upon the *Caspian* sea, is about 40 leagues in extent. The inhabitants of it are *Tartars*, governed by their own Princes, between *Muscovy* and *Persia*, and their principal towns are *Tarku* and *Andres*. It is but seldom taken notice of in our maps, tho' it be well known there are three or four Princes, the chief of which is him of *Samgael*, the (2d.) the *Crim Samgael*, (3d.) him of *Beki*, the (4th.) *Caraboedagh*

*Bek*, or the Prince of *Caraboedagh* 1703.

The town of *Tarku* is called also *Tirck* or *Tarki*, and by the *Persians* *Targboe*. It is open, and stands against a mountain upon the *Caspian* sea, to the east of *Georgia*, under the dominion of his *Czarian Majesty*, and about three days from *Nisawaez*.

*Tarku in situ*

About noon, the wind chopped about to the north-east, and we soon lost sight of *Derbent*, steering away south-east. Upon this coast we saw several trees, and hills at a distance up in the land. But the wind coming about to the south-east, about an hour afterward, we were obliged to let go an anchor half a league from the land, in a place where the shore was full of trees. Upon the twenty-first in the morning, we steered our course again, coasting it along with very fair weather. About eight we had sight of the point of *Nisawaez*, and at noon came to an anchor, upon that coast, in 3 fathom and an half of water, and there met with six other vessels that had left *Astracan* before us. At three in the afternoon I landed with all my cloaths, and this was the very first time I ever set foot on *Persian* ground.

*The author lands in Persia*

The *Caspian* sea is about 100 leagues in length from *Astracan* to *Perchabad* (a passage which is performed with oars, without the help of any wind in fourteen or fifteen days time) and about 90 in breadth from *Chowarasm* to the coasts of *Circassia* or *Shirwan*. It neither rises nor falls, and when it happens to overflow its banks, it is owing to the wind only. They pretend that in and about the middle, and before the town of *Derbent*, it is bottomless, in other parts of it they strike the bottom with about 30 or 40 fathom of line. The water of it is salt, as has already been said, and the freshness of that upon the coasts is owing to the rivers that fall into it. For the rest, it has no manner of communication with the other seas, being surrounded all about with lands and very high mountains. It is inconceivable to think what a number of

*Situation of the Caspian sea**Rivers*

1703 of rivers fall into this sea, they make it rise to no less than one hundred, the chief of which are the *Volga*, the *Cirus* or *Kur*, and the *Araxes*, the two last of which unite before they reach this sea, and then fall in it together, having first brought away with them the waters of many others, as the *Bustron*, the *Aksay*, the *Koisu*, the *Kisjein*, the *Lask*, the *Sems*, the *Nios*, the *Oxus*, the *Arxantes* or *Tanais*, and the rest. This sea was formerly called the sea of *Hyrkania*, and the sea of *Bacbu*. The *Persians* call it the sea of *Kolsum*, and the sea of *Astracan*. The *Russians* call it the sea of *Gualenskoï*, or of *Gevalenske*. The *Georgians*, *Sgrwa*, and the *Armenians* call it *Sooz*. Those who chiefly navigate this sea are the *Russians* and

*Ships from  
Muscovy*

*Turks*. Tho' the Czar of *Muscovy* has sent several vessels for that purpose to *Astracan*, under the convoy of one captain *Meyer*, who has been already mentioned, the merchants chuse rather to freight the ordinary *Russian* vessels, for the transportation of their goods from place to place, because they are not so subject to leak for otherwise they would be much fitter for the purpose, and would perform the voyage twice as soon, if due care were taken. But they labour under another defect, which is, that they are not so flat bottom'd as the common imbarcations upon that sea, and therefore cannot borrow so near upon the coasts of *Persia* and *Nisawaey*, where the others are sometimes obliged to winter



## C H A P. XXXI.

*Situation of the country of Nisawaey. A great storm  
terrible dust Arrival at Samasbi*

*Nisawaey*

THERE are neither villages nor houses to be met with upon the coast of *Nisawaey*, which is low, so that travellers are obliged to pitch tents there, or to go farther up into the country, just as they think most proper, and according to the stay they are to make in these parts. The *Arabs* repair hither with camels and horses, to meet travellers, and carry them to *Samasbi*, and as there happened to be several ships in the port when we arrived, there was a great crowd of us. Upon the *twenty-second* in the morning, we threw our nets into a small river, which empties itself into the sea at half a league from thence by two openings, but we caught no great matter, tho' at certain times it be full of fish. This river is called the *Nisawaey*, and communicates

its name to this country, its spring is in the mountains.

Upon the *twenty-third*, the wind being at south east, there sailed five vessels for *Astracan*. On board of these vessels several *Armenian* merchants embarked with their goods, and I failed not to take this opportunity of writing to my friends both there and at *Moscow*.

Those who are concerned in carrying away the goods and merchandise brought by shipping upon this coast, are either *Arabs* or *Turks*, who in summer live under tents, and in winter, in villages a good distance from the coast.

Upon the *twenty-fourth*, there went away several camels, laden with goods, with some *Russian* merchants who had travelled with us from *Moscow* to *Astracan*. The same day there



1703 there came to us an *Arab*, who had been stripped of his horse, and some rice he was bringing to sell, by three robbers, who upon this notice given, were immediately pursued by ten or twelve persons, but to no manner of purpose

*A storm and a great dyll* About noon, there came on a great storm, which raised so great a dust between the beach and the downs, that there was no knowing where to go for shelter. Tho we had a pretty large tent, supported by two good poles, and well staked down to the ground, I withdrew from thence to the sea side, where the dust was not so great, because the sand there was wet, not to say I was afraid the wind would blow away our tent. And indeed the thing happened as I had dreaded, and we were glad to cover our goods and baggage with it, by tying and fixing it down the best we could, and as the air was all full of a thick cloud of sand, every one of us endeavoured to get under shelter, some behind a shattered vessel that had suffered shipwreck, and others within her, a sad and doleful sight! This storm continued till night, when we got up our tent again, and with labour and pains recovered our bales which had been buried under the sand

*Second storm*

Upon the *twenty-fifth*, certain merchants who had been twelve days upon this coast, departed hence for *Samasbi*, attended by very fine weather, but we were obliged to wait for the officer of the customs, to whom we were to pay the ordinary duties before we stirred from thence. These duties amount to forty-six pence *per* bale, every bale four hundred weight, the usual load of an horse. That day the storm came on again with such fury, that it was all we could do to keep our legs upon the shore, and this drove us to the side of the downs, three hundred paces from the sea, where we passed our night. And here we fell in with the crew of a vessel belonging to his Czarian Majesty, who had retired under some huts. Among them were two  *Germans* and a *Swedish*

prisoner, who made me a present of two birds which the *Muscovites* call *Karawayeke*, and which are not very unlike to young herons, except that their plumage is black, or of a very deep blue. As these gentlemen came to see me every day, they also brought me a white Crane of extraordinary size and beauty

The storm lasted all night, and the officer of the customs, who arrived upon the *twenty-sixth*, permitted us to depart, as soon as he had searched what we had. The next day we went away with above one hundred camels, ten horses, and three asses, skirting it along the sea side, whose shores we found to be in the same shattered state, as where we had suffered so much inconvenience. We crossed the four small rivers of *Samoetfia*, *Balballa*, *Bubelaetsha*, and *Mordwa*, proceeding on to the southward. Upon this shore they have large creatures with small heads, which they call sea dogs or seals, some of which are as big as horses, and whose skin make admirable covering for trunks. In the season when these creatures ingender, there are thousands of them to be seen on the shores of *Nisawaey*. Having travelled four leagues, we went to rest ourselves in a plain beyond the *Downs*, half a league from the village of *Mordow*, inhabited by *Arabs*, who are in poor mud cabbins, such as we have formerly described those of the *Tartars* to have been. *Mordow*, signifies a marsh, and indeed this village is very marshy, because of the waters which come down from the mountains, but it is owing to the same, that there is much rice here, and that it abounds with birds

Upon the *twenty eighth*, we continued our journey along the sea side, and travelled six leagues. Here we turned off from the sea, having at a small distance before us, the high mountains of *Persia*. We there met with a spring of water, and some sorry villages, consisting of a few mud houses, inhabited, as they call them here, by *Moors* or *Turks*. The weather

1703. ther being very fine, these mountains and plains had a very charming effect. The *Caspian* sea affords little or no fish in these parts. There is, however, here a kind of carp, not very good indeed, and a kind of herring, not better worth

Upon the *twenty ninth*, we went on, and in an hour's time entered the mountains, which are very lofty and very bare, full of rocks, without trees. There is even a great number of pebbles in the plains. Having travelled over the high and stony mountains of *Barma*, we halted at nine in the morning, upon a flat hill surrounded with others that are higher, and we met with a brook of good water in a deep valley. I there shot a large bird that was black, grey and white, a fathom in extent from the tip of one wing to the tip of the other. It was a bird of prey, which they there call *Tjallagan*, and not very unlike a falcon. From his wings I drew good quills to write with.

A great  
bird.

The weather continuing fine, tho' the wind was rather of the highest, we proceeded on our journey to the southward, and passed by several cabins inhabited by *Arabians*, at the foot, on the slope, and on the top of hills and mountains. Great numbers of them are in these parts to be met, with their wives, their children and their cattle. These parts are infested by robbers, which obliges travellers to be upon their guard, and to take care how they fall asleep. From time to time we fired off some pieces to let them know we were upon the watch, and ready prepared to defend ourselves, and yet one of these rogues was so bold as to come to reconnoitre us, but his temerity was rewarded with a sound cudgelling.

A large  
red eagle

At midnight we moved on again, and in an hour's time we came among hills covered with trees. At break of day, we went through a narrow deep passage, where we were obliged to dismount and lead our horses by the bridle. When we had got down to the plain, we twice crossed

River of  
Atatafai

the river of *Atatafai*, or the *pater- 1703*  
*nal River*, which falls into the *Caspian* sea. Upon the top of a mountain, we found a great pond full of water with a great number of birds, large and small, round about it, and afterwards a spring of admirable water, which comes out of a hill, and forms a small canal. This is a branch of the river we crossed twice the day before, which we crossed again a third time by fording it, there having been a great drought for two years before. About eight of the clock, we had on the left of us a great stone caravansera in ruins, and a place of burial near it, with many tombs of *Arabians* and *Turks*. We halted a little beyond this, by the side of a brook, in a plain, four leagues from a small place called *Rajarat*, where certain *Arabians* had pitched some tents. We were obliged to send for refreshments a league from thence.

At two in the morning, we moved on again, continually mounting of hills and going down the same, and we crossed a river, which the *Turks* call *Orotsa*, or the *dry River*, *Dry river* and indeed it was dry then and full of pebbles, and so it is in winter as well as in summer. Towards the morning we heard pheasants upon the hills, where are also hares and many springs of water. Upon the *last day of the month*, we halted in a great stony plain surrounded with rocks, where we found ten tents of *Arabs* who supplied us with milk, fresh butter, eggs, and pretty good water. We there killed a sheep we had brought from *Astracan*, and feasted upon it.

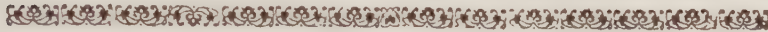
At two in the morning we continued our way, amidst rocky mountains, and at break of day we discovered ourselves to be near a spring called *Borbeelagh*, around which there were several *Arabs* under tents, in a place where every thing was burnt up by the heat of the sun, and the great droughts. This was upon the *first day of August*, and that day we went but three leagues, it being, in summer, impossible to travel with camels.

1703 camels above five or six leagues in  
24 hours, besides that it is necessary  
the *Caravans* should halt in places  
where there happens to be water.  
This is three leagues from *Samachi*,  
and as the mountains produce no  
wood, they are obliged to make use  
of camels dung for their firing, just  
as in *Egypt*

River of  
Sabanha

At two in the morning, we moved  
on, and crossed the river of *Saban-  
sha*, where we found nothing but

pebbles instead of water. As we 1703  
drew near to *Samachi*, we passed by  
some fruit gardens. They made us  
stop at the custom-house that they  
might count our camels, which was  
soon done, and we went into the  
town. This was upon the *second*  
*day of the month*, and we went to  
take up our lodging in the *Caravan-  
sera* of the *Armenians*, where we  
were entertained by a merchant of  
that nation.



# C H A P. XXXII

*Rejoicings on account of a royal robe. Description of Samachi.  
Ruins of a great fortress upon the mountain of Kata-Ku-  
lustahan.*

A robe sent  
to the Go-  
vernour of  
Samachi

WHEN we arrived at *Samachi*,  
they told us the *Khan* or Go-  
vernour of that city had just received  
a royal robe from the King his Ma-  
ster, whereupon he caused great  
publick rejoicings to be made for  
four days together

Dearness  
of provi-  
sions

It was so excessively hot when we  
arrived at this place, and no rain  
having fallen for the space of two  
or three years before, there happen'd  
to be a great scarcity of every thing,  
and they now sold a loaf for ten-  
pence, which had never cost above  
twopence for a century before. O-  
ther provisions were dear in propor-  
tion, and they now sold a fowl for  
fivepence or sixpence which before  
was used to fetch not above three-  
halfpence

They are very strict in examining  
all the goods that go through this  
city, for which purpose the officers  
of the customs come to the *Caravan-  
sera*, where they have an apart-  
ment, but they demand nothing for  
this visit, you only give them fifty  
pence for every camel load, whereas  
they formerly paid no more than a  
florin, but this is only with regard to  
the goods carried into *Persia*, and

as the carriage is commonly by hor-  
ses, the bales must be diminished by  
the half, a horse load not exceeding  
four hundred weight, whereas that  
of a camel is eight or nine hundred.

Upon the *fifth* of this month, at  
eight in the morning, the *Khan* re-  
paired to a garden, a quarter of a  
league from the town, there to in-  
vest himself with the robe we just  
now mentioned. As great prepara-  
tions had been made for this solemn-  
ity, I went with several others to  
have a sight of it. First there ap-  
peared a number of persons on horse-  
back, succeeded by ten camels, a-  
dorned with two little red standards  
to the right and left. Upon six of  
these there were kettle-drums which  
the *Persians* call *Tambalpaes*, of which  
four were of extraordinary size, point-  
ed at bottom, which a drummer up-  
on one of the camels struck from  
time to time. Four trumpeters stopt  
at intervals on the way side to sound  
their *Karamas* or Trumpets, which  
are very long, wide at bottom, and  
according to my ear, make a very  
disagreeable noise. At some distance  
after these came four hautbois, which  
they call *Karana-nasfer*. The cam-  
els

A fine ca-  
valcade of  
the Khans

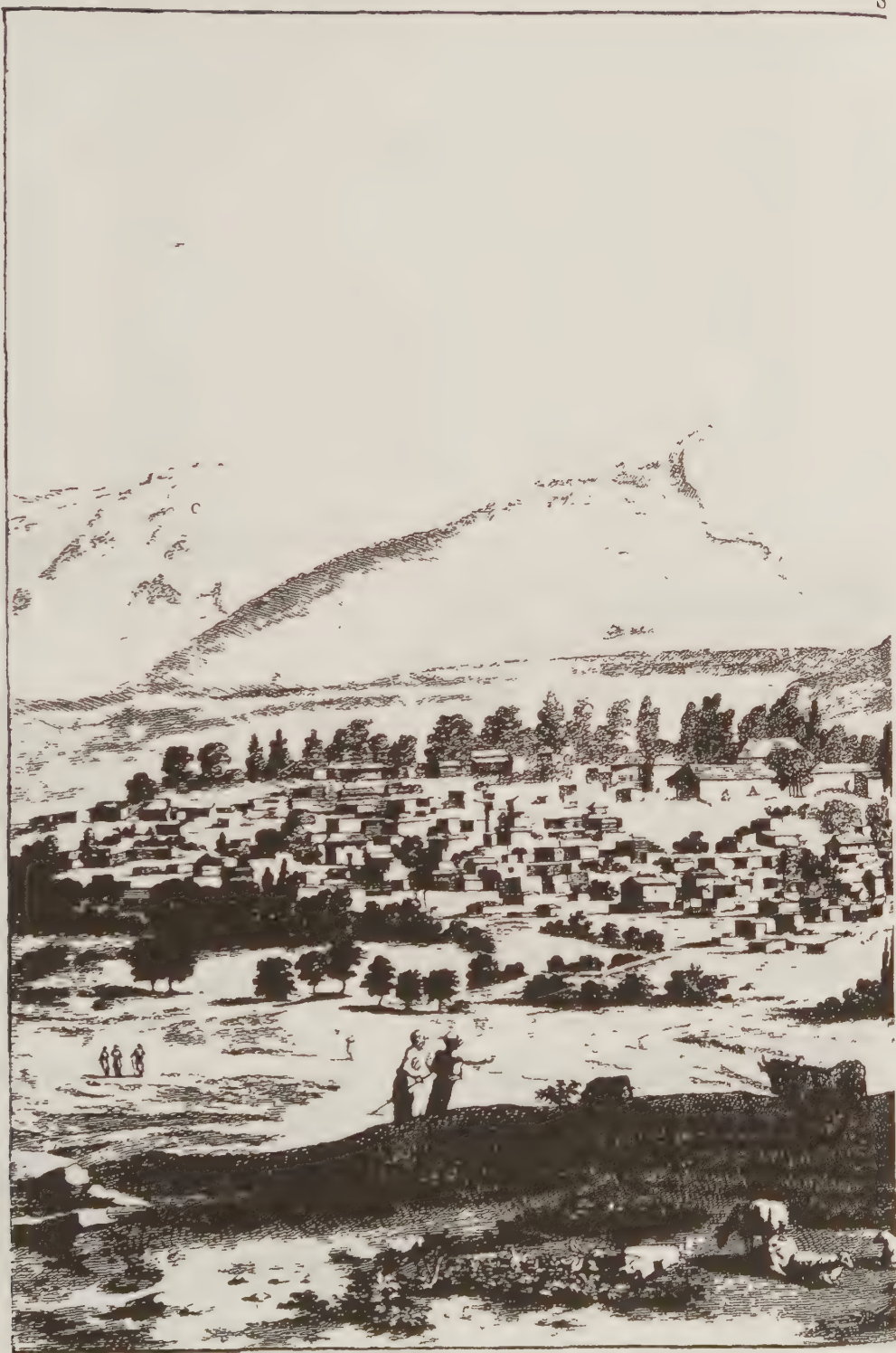


1703 mels were also followed by twenty musqueteers differently habited, some in green, some in purple, and some in grey, and after these came six of the *Khan's* or Governor's menial servants, after these appeared their master himself upon a fine chesnut horse most beautifully caparisoned. This Nobleman, who was in a short kind of vest, and with a large turban on his head, after the *Persian* mode, was followed by four eunuchs, some tawny, others black, richly habited and well mounted. After these appeared the most considerable personages of the place, and a great number of others on horseback, then nine led horses of the *Khan's*, sumptuously caparisoned, with each a small drum on the right side of the saddle. Most of the persons of distinction had the like, which from time to time they struck with their fingers. They were almost all of silver like those of the *Khan*. Besides all this a great number of soldiers were ranged along the garden, on the right hand towards the mountains, and each of these soldiers had a feather in his cap, and in short, two horses, upon which were two men covered from head to foot with a gown quilted and wrought with all sorts of colours, representing monkeys, and as they were well broke to the tricks and play of that creature, they drew the eyes of every body upon them, and kept at the distance of twenty paces from each other, with musicians near them. When they had reached the garden, the *Khan* and the great men who had attended him, dismounted from their horses at the fore-gate, which was large and built of stone. He there robed himself with his royal vestment, and in half an hour mounting his horse again, he returned to the town in the same order he came out of it. This robe was pretty long, and of gold brocade, and upon his head he had a golden cap, in the nature of a crown. This cavalcade was attended by a great number of servants on horseback, who rode and pranced about on the sides of the procession, with

a *Kaljan*, or smoaking bottle in their right hand for the use of their masters. These bottles are of gla's, adorned with gold or silver at top, and extremely neat. Other of these servants had a little pot full of fire at the pummel of their saddles, for their masters to light their pipes by, but there was no tobacco smoked upon this occasion. Many of these great men diverted themselves on the way with darting the *Ayner*, which is a kind of cane. Every body had run out of the town to see this cavalcade, some on foot, and others on horseback, a sight agreeable enough to the eye, because of the variety of objects. Others came from the villages, of which the country about is full, from the tents of the *Arabs*, and from the gardens which are seen on all sides. The *Khan* before he assumed his robe, covered himself with the gold cap just now mentioned, which was adorned with precious stones, closed at top, and carried at a small distance before him on horseback. They pretend that this cap represents the arms of the prophet *Ali*, who was wont to wear such an one. The *Khan* took it off when he put on his robe, and it was carried before him in going back, as it had been in coming. This cavalcade took up two hours.

It rained in the evening, and it so continued to do till towards noon the next day. This made the ways so bad, that it was as much as the horses could do to get forward, but it was very fine weather from the seventh to the tenth of this month. We had, however, an earthquake, which did no damage, except that it obliged a great many people to go out and lye in the fields, for fear their houses should fall upon their heads.

Upon the eleventh, I drew a prospect of the town from a hill to the southward, and from the place whence it makes the best figure, as it is to be seen in number 38. It is longer than it is broad, and as it is destitute of moschs, towers, or considerable buildings, I have only distinguished







1703 distinguished the *Khan's* palace by the letter *A*, the *Caravanjera* of *Circassia*, which is on the east side of the town by the letter *B*, and a hill where are the ruins of an ancient fortress, by the letter *C*. It is to the northwest of the town, and we shall speak more amply of it hereafter, as well as of another, higher, which is to be seen on one side of it. This town is upon the slope of an hill, is about a league in circumference, and all open, the walls having been thrown down by an earthquake about five and thirty years ago. Tho' there be here no remarkable building, there are, however, several moschs, but they are all small and low, so that they are not distinguishable from without the town. They call them *Mu-zejit*. There are two of them that have small domes, into which they enter by a court, and without any other ornament than a place raised up in a round form, and full of seats. The houses of this town are of the most ordinary sort, of stone and of earth, flat at top, poor and mean to look at, and so low for the most part that you may reach the roofs of them with the hand. The chief of them are nevertheless neat enough within-side, and adorned with carpets, and such like things: the walls of them are plastered, and very white with some streaks of colour, some of these are even two stories high and raised at top. That of the *Khan* himself is upon an eminence, and yet makes no great figure from without. Here are also to be seen the ruins of a tolerably large mosch, to which belong two or three sorts of domes, which seem to have been formerly handsome. This building is of stone well compacted together, the most ancient and finest in all the town, where are several other ruins to be seen scattered up and down. At the foot of the hill where the *Khan* keeps his court, there is a great market where they sell every sort of thing, and especially fruits. This is the quarter or district of the braziers, where there are, however, other shops, and a

The Khan's house

Market and shops

great number of cooks who have all sorts of victuals ready dressed. The bazars are at one of the ends of this market, and are also full of the shops of goldsmiths, shoemakers, saddlers, and so on. Some of them are covered with stone, and some with wood, and contain several streets. There you have coffee-houses, and all the caravanseras, which have no prospect of the street, and where they go in by a great door. There is a score of them, whereof those belonging to the *Indians*, which are of stone and the finest of all, are twenty three or twenty four foot high. Ours had forty rooms on the floor beneath, and was square. These are the places where they sell the principal sorts of goods, nor indeed are there any great shops of any sort in the bazars. This town is called by several names, some call it *Samachi*, others *Sumachia*, and the *Persians* themselves *Schamachi*. It is in about 40 degrees and 50 minutes of northern latitude, and is the capital of the province of *Shirwan* or *Servan*, part of the ancient *Media*, to the north-north-west of *Persia*, to the westward of the province of *Gilan*, and to the northward of that of *Irak*, and extends quite to the frontiers of *Hyrcania*. They pretend this city was built by a certain King of *Persia* called *Shirwan Shah*, twenty four leagues from the *Caspian* sea. The way over the mountains so turns and winds, that we were 24 hours in going over them, and six days in performing the whole journey with camels, tho', indeed, it may be done in three on horseback. It is forty leagues from hence to *Derbent*, if you go over the mountains of *Labati*.

1703

Bazars

The *Khan* governs here as a King, Extent of and has under him only a *Kalantær* the *Khan's* or burgo-master, who has no manner of authority, and has nothing to do but to prepare a list of the subsidies the country is to furnish the *Khan*, who has a chancery, counsellors, and an arsenal in his palace, provided with some pieces of cannon, two of which are at the entrance, and are discharged upon publick rejoicings.

1703 joicings He had a body of horse consisting of two thousand five hundred men, three hundred of which serve him also as a guard on foot, and attend him when he appears abroad or goes out to hunt. The *Khan*, who was in the sixth year of his government, is a well made man, and of a comely presence, tho' rather too thin, and wears long mustaches. He is called *Shirvan-Khan*, and bears the title of *Beg-erbeg* or *Khan* of other *Khans*. He is a *Georgian* born, and a Christian, and was formerly Gentleman of the chamber to the King of *Persia*, to whom his father a Gentleman of a good family, presented him, while yet in his infancy, according to the custom of *Georgia*. They say he is of the ancient family of the *Burgundians*, known before the birth of Jesus Christ, and originally a Jew.

The Government of *Samacki* is one of the most considerable in all the Empire of *Persia*, and its governors grow rich the easiest and soonest of any, by reason of the great subsidies they levy upon the country round about, and especially upon *Gilan*, which produce a deal of silk, cotton, and saffron. The soil is naturally very fertile, and affords good wines, both red and white, but the white is so strong there is no drinking it but tempered with water. It abounds with all sorts of fruits and particularly apples, pears, and chefnuts of an exquisite flavour, and especially towards *Georgia*. In a word, there is nothing wanting but people to cultivate the soil. It produces also great numbers of horses, cattle, <sup>sheep</sup> poultry, and all sorts of game, both of the fur and feather, which are to be bought at a very cheap rate and especially in winter. The bread there is most admirably good.

The town of *Baku*, which has a very fine port, has been lately fortified by the *Persians*, which was owing to the misconduct of Captain *Meyer*, whom we have mentioned more than once before. He took it into his head to demand free entrance into this port, for the ships and

vessels of his Czarian Majesty which gave such umbrage to the *Persians*, and instilled them with such a jealousy, that they immediately resolved to fortify this place. As the *Muscovites* had, time out of mind, had free admission into this port, he was advised not to take so false a step, but the advice was thrown away upon him. Before this it had been an easy matter to have seized it with an handful of men, and with it to have seized on the whole country quite to the *Kur* and *Shirvan*, and to have secured it by proper fortifications, as shall be observed in the sequel, for the inhabitants were in no condition to have made a defence, and this had proved a most advantageous article to his Czarian Majesty.

This town of *Baku* stands in the *Baku* western part of *Persia*, in the country of *Shirvan*, upon the *Caspian* sea, and still preserves its ancient walls. This part produces the best nut oil in the world, both brown and white, the first of which is carried into *Gilan*, and an hundred leagues beyond into *Persia*, and the white they send to all parts. They assured me that at the distance of two or three leagues from that town, the land burns continually, because of the abundance of sulphur it is impregnated with, and that 50 leagues from *Samacki*, there is a city called *Garsu*, which is four times as big as the former, full of fine stone buildings, mostly of two stories, handsome broad streets, noble bazars, and great caravaneras, that the Governor's palace there is great and spacious, that a fine river runs through the town, that there also are many gardens, good wines, fruits in abundance, lemons, cyresses and pines, so that this city might justly be esteemed one of the most considerable in all the Empire of *Persia*. All this was confirmed to me by a *Fremb* ecclesiastic, who lives there, and by some *Georgians*, who assured me, that in *Georgia*, the *Gurgislan* of this day, there are several rivers we know nothing of, as the *Alafan*, which crosses the province of *Glaget*, the *Lag-*













[1703] <sup>the</sup> which runs on one side of the town of *Cori* or of *Gorri*, the *Kislan*, which runs by a great mosch called *Sihetta*, the *Simma* which rises in *Turcom* n. 2, near the town of *Amheltska*, and the *Jair*, which springs from the mountain of *Sitkjes*, which all fall into the *Ku*, besides many others that are not known to be distinguished by any names

Rice  
1703

Mountain  
of K-la  
kulusta  
han

In short, desirous to satisfy my curiosity with regard to the antiquities of the ancient and famous *Mid'a*, I, upon the *thirteenth* of *August*, repaired to the mountain of *Kala-kulustalan*, half a league to the north-west of this city. I stopped at the foot of this mountain to take a view of the remains of the wall and towers of an ancient fortress. There are some round ones still entire enough, and some foundations at a distance from the ruins of the wall, on the slope of the hill to the right hand between great stones, which appear above the ground as you go down. The same there were on the left hand towards the top, near the tower, and a greater than all the rest upon the very top of the hill. You have a representation of this in number 39. I then with a good deal of difficulty and danger scrambled up this steep hill, and was obliged to forbear several times in so doing. Being arrived at the top of it, I found a subterraneous vault, where they descend seven or eight paces to the south, by a large arcade of great smooth and well-jointed stones, but it is dark and full of rubbish. Opposite to this, towards the north-east, there is another arcade, this is entire, and the opening of it injects a horror when you look down it, because of its vast depth between the hills that surround it, nor is there any wall on that side, which is inaccessible. These two arcades by which you go into this vault are forty four paces distant from each other. When you are got down into this vault, you, on the right hand meet with a passage pretty short and narrow, with a kind of window, which looks upon the rock of the mountain. Opposite to

1703 this, there is another entrance or passage, but very short, because this place which is to the east is at the extremity of the mountain. You go to the left hand, to the other side, which is on the west under an arcade, in the manner of a gate way, but so low you must bend your self to go into a small apartment, from which you go on to another like it, by a small alley, and from that to a third, all the three well vaulted. The wall from whence these vaults sprang, is five foot thick at the entrance, and eight farther on, and these apartments or these vaults are divided from each other by small passages. It was there so dark I dared not venture any farther, having but one person only with me, besides that the way to the last vaults as full of stones and rubbish. I concluded, however, that most of these vaults must run through the mountain to the west and north-west, where it is of greatest extent. I observed also that the walls of the vaults of the passages, which are flat, were of the breadth of these passages, rested by the two ends upon the walls, and that all the stones there were well joined together and cemented, tho' not so neatly as those of the ancient buildings, and especially of the *Roman*, who excelled in that particular, and this is to be observed even in their publick ways, and remarkably so in what remains of that of *Naples*, called the *Via Appia*. *Egypt* also furnishes us with another example of the delicacy of the ancients in this respect, in the only one of the seven wonders of the world that subsists at this day, meaning the inner passage by which you go up to the famous pyramids of that country, of which I was the first that gave a description in the account of my first travels. These stones, which are of prodigious size, are so nicely joined together, that the joints are hardly discernible, besides they are polished like looking-glass, whereas those of the work I am speaking of, are far from being so.

1703  
Natalis  
mans in  
the stone  
1703

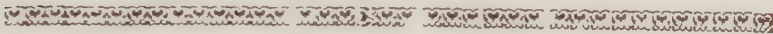
When



1703. When I came from out of these  
 subterraneous vaults, I measured the  
 breadth of the hill at top, and found  
 it was fifty paces in the place where  
 it was narrowest, and eightv to the  
 north-west Towards the middle  
 of this mountain there is a great  
 well, but I did not dare approach it  
 near enough to look into it, for fear  
 of falling in, for the brink of it was  
 dangerous to all appearance this is  
 the only opening I found there The  
 towers wherewith the walls of the  
 building, upon the hill, are flanked,  
 are seventy or eighty paces distant  
 from each other where they are near-  
 est This wall stretches much low-  
 er down about the mountain to the  
 east, where I believe it is a good half  
 league long We went down much  
 easier than we got up because as we  
 came back, we hit upon the right  
 way In our way down we saw se-  
 veral ruins of great apartments be-  
 tween the wall below and the de-  
 molished fortress upon the top of the  
 hill, the stones of which did but just  
 appear above the surface of the

ground, but there is no judging of  
 the size of the building, but by that  
 of the *arcades* When in our re-  
 turn we had reached the first wall, I  
 drew the prospect you see in numb-  
 40, near a tower, which is still pret-  
 ty entire, near some other ruins  
 Some writers have observed that  
 these ruins are a mixture of stone and  
 wood, but I there met with no such  
 thing, and I am persuaded the stones  
 are joined together with nothing but  
 cement The tradition is that this  
 fortress was demolished by *Tamer-  
 lan*, tho' by the best information I  
 could get, I would not vouch for the  
 truth of the story

In my return to the town, I saw a  
*Turk* dancing upon the rope, in the  
 open fields He was surrounded by  
 a great number of spectators, the  
 nearest of which gave what they  
 thought fit to one of his companions  
 who made the gathering, while he  
 was doing his best to divert the com-  
 pany but he was none of the most  
 dextrous of his profession



### C H A P. XXXIII

*Remarkable ancient Sepulchres at Jediekombet upon the moun-  
 tain of Pjedrakoes, and at Pymaraes An horrible mur-  
 der Review of the Persian cavalry*

UPON the *fourteenth*, I went a  
 way on horseback, from *Sa-  
 nali*, attended by two persons, and  
 some runners, in order to go to *Je-  
 diekombet*, that is, the *seven Towers*,  
 where there are several ancient  
 tombs We went through several  
 villages, mostly inhabited by *Arme-  
 nians*, as we advanced westward to-  
 wards the mountains, and at nine ar-  
 rived at *Kirkins*, a village upon a fer-  
 tile eminence, and covered with  
 vineyards, which are for the support  
 of the inhabitants They have there  
 a chappel built of stone, with the  
 tomb of a saint, called *Sabaeb War-*

*tapret* They say he was born a  
*Turk* and *Mohammedan*, and that  
 having afterwards embraced their  
 faith, he apply'd himself to close to  
 study that he became one of their  
 priests, that after this, he had the  
 misfortune to fall into the hands of  
 the *Mohammedan Turks*, who burnt  
 him at *Sunali*, and that rising a-  
 gain he came and rejoined them  
 There is another tomb upon the  
 high road, half a league from this  
 mountain or hill, with some cha-  
 racters, which I desired they would  
 interpret to me, but they told me  
 they were nothing but ornaments


1703. That of the saint, who is buried upon the hill, is there held in great veneration, they there light up tapers upon their festival days, and eat beside him. As it was upon a *Sunday* I came there, I found a crowd of people, and they very obligingly invited me to dine there, but I excused myself, being desirous to go on farther. This village contains about two hundred families. There is a small altar in the middle of the chapel, where this tomb is, and it is surrounded by a small wall, on one side of which there is a walnut-tree, under whose shade they sit. In the same place there was formerly a small moich, which about thirty five years ago, was thrown down by an earthquake, and instead of that they erected this chapel.

*Tombs at  
Jediekombet*

We left this village at half an hour after nine, and went over some fine hills to *Jediekombet*, where we got an hour afterwards. I there found the ancient tombs I have mentioned, which are substantially built of hard stone, and neatly enough joined together, they were still most of them entire, and terminated in pyramids. The first I examined was the loftiest, and nearest to the mountain. The wall of the tower is five palms in thickness, the entrance six high and three broad, it is round within, and twelve foot in diameter. This tower is surrounded with a fine wall, whose front gate is fourteen foot and an half broad, and ten deep to the wicket through which you go in, five palms thick, and sixteen paces from corner to corner, or sixty four paces in circumference. The wall is three palms thick, and the coping at top is in imitation of a camel's back, or an half oval. In this tower are five fine tombs, three on one side, and two on the other, which are adorned with foliages and other different things. These tombs are three palms high, two broad, and seven long, some more, others less. I left this, and went to the second tower. At the front gate in the en-

*Fine tower*

eight and an half broad at bottom, of eleven feet and an half deep, and seven foot high. Here you have three fine tombs. The wall of this tower is forty four foot long, and thirty three broad, and is not higher than the former which it nearly resembles. The last of these buildings which is the lowest, and goes downward, is surrounded with a wall which is seventy one foot broad, sixty six foot long, and nine foot high. The front gate which is fourteen foot and an half without, is twenty two broad, the arcade is eleven foot high, and fourteen deep. There is a wicket in the middle, which is two foot and an half broad, and five foot and an half high. You there go down by three steps, and having measured twelve paces, you come to a building which is thirty eight foot broad, and eighteen foot long, at the end of which there is another on the left hand, which is six foot as well in length as in breadth, upon which there is a tower. You go into this building by a small door, which is four foot, and four inches high, and two foot and an half broad, and corresponds with that in the front. The thickness of the wall of it is three foot, and going down two steps, you come into a square apartment surrounded with stone benches one foot and an half high, and as much in breadth. This apartment or room is ten foot long and eleven foot broad, and the vault of it is twelve foot high. On the right hand you have a door made through the wall above the bench, through which, by going up a single step, you enter into a dark place, whose vault is lower than the former, tho' its other dimensions be larger, being thirteen foot long and ten broad. From hence through another door, opposite to the first, but smaller, you go up two steps, and come into a place, ten foot long and ten foot broad. Upon this it is, that the tower stands, which is hollow quite up to the point of the spire, and here you have on the right of you four small windows,

1703 two and two, one above the other,  I there found tapes, the one against the wall, and stones tumbled down, but perceived no thing like a tomb. We dined in that place, and there refreshed our wine with water from a fine spring over against and at a small distance from this building. It is very ancient, the water of it is admirable, and its source is from the mountain. Without the enclosure of these monuments, concerning which the ancients have said so much, there are a great number of other tombs round about, some like these, and others of great common stones, and all without any characters and inscription, and only with some small ornaments to which I can give no name, except that some of them might be thought to be like bales. And indeed I am quite of opinion, they are no other than ornaments, which is what I have observed in many other places, and even in the royal sepulchres which are to be seen without the walls of *Jerusalem*.

To give a more distinct and perfect idea of these tombs, I have drawn one of them in particular on one side of the building, I have just now mentioned, near which there is a great tree, and others smaller, which come out of the tower, notwithstanding that the stones are still firm and intire, and tho' there is no opening or fissure to be seen. I have traced out the iron gate, some tombs, and the melon garden, in numb 41. and you will find the whole with the mountain in perspective in numb 42, where nine towers are to be seen, notwithstanding the word *Jediebombet* signifies but *seven*, as has already been observed. There is a great number of young fig-trees against the walls within, which cover the tombs so thick, it is no easy matter to get sight of them. They hold them here to be very ancient, and have a report that *Alexander* spared them, because of their great antiquity.

About four in the afternoon, having satiated my curiosity, I returned from thence, and, to the northward

of these tombs, was surpris'd to see 1703 great heaps of stones, upon a fertile hill, where the soil was not at all given to be stony, from whence I concluded there must have formerly been a town or some fortress in this place, tho' no other vestiges seemed to be left of it. And I was afterwards informed by some people, of whom I made the inquiry, and they told me there had been a small one in times past, near the tombs, a thing very likely, for otherwise it would be difficult enough to comprehend for what reason they were erected in these mountains. Not far from thence we found a fine spring, and a little farther, several other tombs, among which there was one of extraordinary dimensions, but very much disfigured by the injuries it had received from time. Half a league from thence, we went back again through the village of *Kirkens*, inhabited by *Armenians* and *Turks*, and we got to the town about an hour before sunset, in the midst of a high wind, and so great a dust, that we had much ado to see before us. But there fell an heavy soaking rain the next day, attended with thunder, which intirely dissipated it.

Upon the *eighteenth*, I went up to *Ti*, the mountain of *Pjdrakoes*, nearer <sup>than *Pjdrakoes*</sup> the town than that of *Kala-kulytalan*, and higher. Upon the top of <sup>Tomb</sup> this mountain, there is an open tomb, surrounded with great stones, which is full eighteen foot and an half long, and sixteen foot broad, together with several other ordinary tombs, a walnut-tree, and another great tree with small leaves. At the distance of twenty seven paces from hence, there is another tomb, which consists of a small round chappel. It is thirty three foot in circumference without, and ten foot diameter within, the wall of it is two foot ten inches thick, and there are stones here of four foot four inches long, and two foot and two inches broad. The entrance into it is five foot four inches high, with a step. This small chappel is ten foot and an half high, exclusive of the needle or spire, and is surrounded

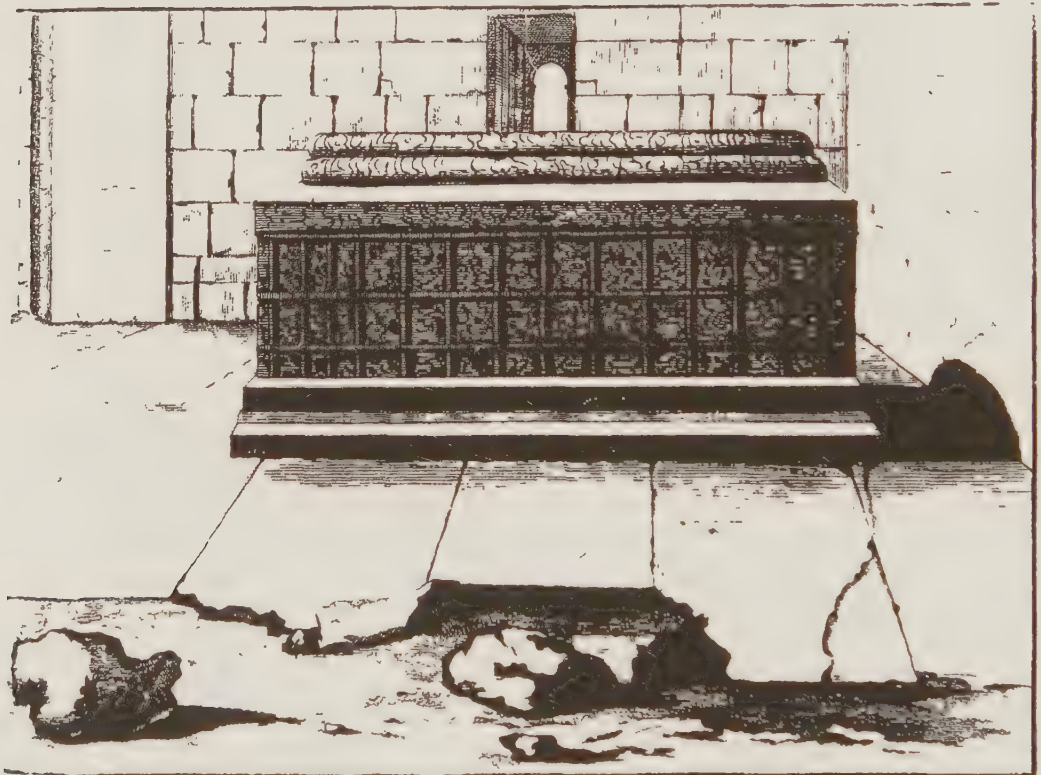


1703 rounded with several other tombs  
 The wall of it is thick set with nails,  
 to which they have fastened slips of  
 various colours, and the like are to  
 be seen in the former, being pieces  
 torn from the garments of those who  
 come here to perform their devo-  
 tions, and who make their small of-  
 ferings of acknowledgment to the  
 saints who rest here, in hopes there-  
 by to procure relief from such dis-  
 eases as they may labour under. An  
*Armenian* servant I had with me, as-  
 sured me he had experienced the effi-  
 cacy of this means, but I gave as

much ear to this, as I did to the 1703  
 story of the saint of theirs who arose  
 from the dead

In numb 43, you see a represen-  
 tation of this small chappel, which  
 is very much damaged and decay'd  
 on the east-side, together with the  
 hill of *Kala-kulustaban*, and in numb  
 44, the other side decay'd, with the  
 open tomb I just now mentioned,  
 and the town and mountain at a dis-  
 tance. In this small chappel, there  
 is a great tomb adorned with folia-  
 ges, such as it appears in the plate  
 beneath, and forty paces farther,

*Description  
 of a small  
 temple*



two subterraneans. The entrance  
 into the first is vaulted, and consists  
 of great stones which want nothing  
 within. This place is six foot and  
 an half long, and four foot and two  
 inches broad. It is paved, and is five  
 foot five inches high. The second,

which is but seventeen paces from it,  
 is like a grot hewn out of the solid  
 rock of the mountain, and the en-  
 trance into it is so small, you must  
 creep upon your belly to get in. Be-  
 fore this grotto there is a tree, upon  
 the bark of which are the names of

several

1703 several persons cut out, and tombs round about, between which and the sepulchre upon the mountain there is the wall of a demolish'd building. This hill or mountain is also surrounded with tombs, except to the south-west where it is very steep. There are authors who affirm there is here a great subterraneous vault, into which you go down by several steps, and that therein are deposited the ashes of the daughter of a great King, but I made a fruitless search after it, and am persuaded it is no other than the little grot I have mentioned, and into which they had not the curiosity to go, to discover the truth of it, besides that the entrance into it is so small, I was obliged to address myself in part to squeeze in. As to the rest, I have reason to believe the chief of the monuments hereabouts, is that of the small chappel which you see upon the hill. They moreover assured me, that most of the persons here interr'd, have been such as have left behind them the reputation of great sanctity, whence it is, that from time to time they come to visit these tombs. There is a small village at the foot of the mountain, and beyond that, to the north east, a fine plain bordered with hills and mountains, and to the north-west the mountain of *Kula-kulustahan* with some villages. The town which you see at a distance, and the country round about, have a very fine effect upon the eye. You have also, as you approach the town, a fine stone fountain or cistern, whose water is admirable, and a little beyond that, a spring which runs away thro' a subterraneous canal towards the mountains, and by another canal goes and discharges itself into the very town.

Upon the nineteenth, I prepared what I had, to send by the *Caraman*, which we followed some days afterwards. The next day I went to the village of *Pymaraes* where there are two very famous tombs. In my way thither, I pass'd by a very fine spring, and cross'd several brooks up-

on little stone bridges. Two leagues from the town, I saw one that seem'd to be ancient, consisting of three ruined arches built of great blocks of stone, under which there ran a very clear stream. I saw several others under which there ran no water at all.

The town of *Samacli* makes a considerable figure, when beheld from the hills, upon which there are several burying grounds, and some pretty large tombs. About noon I got to *Pymaraes*, which is a large village built of stone and earth. It is about four leagues to the eastward of the town, in a great plain, as you go towards the mountains on the left hand. You there see the tomb of *Said Ibrahim* a certain saint, in great reputation over all this country. The place where he is deposited has a good deal the look of a fortress, and is encompassed with a wretched sort of a wall. Within side we found a stable where we put up our horses. Immediately there came a servant to invite me to his master's apartment, who had the care and charge of this place. He received me very obligingly, and asked me from whence I came, and what had brought me thither? Having answered him that I was moved thereto by curiosity, he very politely offered to wait on me himself, and shew me all the places that were worth the seeing.

There is a pretty large square before this building, to the right hand of which, as you go in, this officer has a spacious apartment, the floor of which was covered with carpets. From thence you go, on the left hand, into the court of this building, which is spacious and well executed, and afterwards into a second where are several tombs, upon which are *Turkish* characters and ornaments. You then come to the sepulchre of the saint himself, which is shut up with a wooden door, thro' which you go into a small vault, where there is a coffin, and from thence into a pretty apartment which receives light from three sides above, and is covered

1703. covered with carpets, striped stuffs and mats, here you must pull off your shoes, that you may not spoil this furniture. You then go thro' a small door, on the right hand of the first vault, into three apartments, in the first of which there are three coffins, five in the second, which is on the right, and in the middle of the third, which is on the left, that of the saint himself, covered with a great green cloth or pall. The portals of this building are about thirty six foot high, and some fathoms in depth, and you go up by twelve steps, each of one stone. The top is not vaulted, and the wall, in its upper part, looks like a fortress, having at each angle a kind of guerite. This building is forty paces long to the right, and thirty one in breadth. Over the tomb there is a small opening covered with a stone, and over the gate there are many *Arabian* characters, hewn out in the stone, and others traced out in black upon the walls which are white. At the distance of twenty paces from this building, you go down fifteen vaulted steps, and afterwards, down ten others contiguous thereto, and the last of which are not vaulted, from whence you go into a subterranean, which is thirty three paces in length, and nine in breadth, and which is vaulted from one end to the other, and is full thirty six foot in height. The stones of this vault are fine, large, and well compacted or joined, but the plaster they were formerly covered with is almost all fallen down by the length of time. I fancy this subterranean was formerly designed to keep water in, and water comes in still, whenever it rains hard, by a subterraneous canal which comes from the mountains in the neighbourhood, and runs through an hole made in the second step. This subterranean has two vents at top thro' which it receives light. At the entrance into this building there is a stone wall, and ten paces from thence there are twenty stone troughs which serve for watering of cattle. They are put together, and each of them

VOL. I.

consists of one stone, three foot and half long, and two and an half broad. You have here also several open wells, as well as in the village and the country round about, many of which are stopped up at the mouth. It is likely enough that they formerly served for aqueducts, and this seems to have been more probably the case, several of them conveying water under ground into these subterraneous vaults, there to be kept. This is what was common enough among the ancients, and I have seen the same myself at *Alexandria*, and in the neighbourhood of *Naples*. It was after this manner the ancient *Medes* preserved their water. The *Persians* were mightily pleased to see how exactly I survey'd every thing; I then thanked the Gentleman who had charge of this monument, and desired him to give me somebody to carry me to the other, which he accordingly did in the most obliging manner in the world. In our way thither, we rode over a mountain; but we were obliged to alight from our horses to the eastward, where it was so very steep we were often under a necessity of laying hold on the rock to prevent our falling. It is upon the declivity of this rock that the tomb of *Tiribbaba* stands. You there go down three steps into a square as broad as the building, which is twenty eight foot in front, and looks upon the steepest part of the mountain. The frontispiece of it is of great beauty, and consists of large smoothed stones. There are two windows which penetrate three palms into the wall. That on the left is glazed in the middle, and has a stone lattice, which seems to be all of one piece, to this they have fastned several slips of various colours. The window on the right is of great stones, which are four palms and an half broad, and eight high, and you go up three steps to get to the portal, which is shut with a wooden gate. From thence you go into a small square apartment, with pretty niches on all sides, and a small

1703

Tomb of  
Tiribba  
ba

S f

dome,



1703 dome, it is not above five foot in extent from one side to the other below. The wall on the right hand, as you go in, joins to the rock. On the left hand you go up by three steps, one of which is higher than the other two, by these you go up into an apartment which is fourteen foot long, and ten foot broad, with a vaulted roof about thirty six foot high. Opposite to the door there is a flight of fifteen steps, the first of which is high, the second broad, and the rest most of them of one stone only, and about thirteen inches thick. This flight of steps is two foot and an half broad, and leads up to an apartment adorned with eight niches, with a great window in front, and a wooden lattice, and a dome over head. This room is covered with mats and has three doors. There are also two openings on the right hand, one of which is a great niche, shut in by a kind of window of wrought stone, and that on the left of this shuts with a well wrought folding door, which, however is but four foot high and two foot broad, so that you must bend yourself to go thro' it. You have also here a small grotto hewn out of the rock, against which this monument is built, and in the corner against the same rock, a small stone balustrade in a semi-circular form, of which the other half naturally comes out. This is the place where the saint is at rest upon his knees after their manner: this is what they say themselves, to which they add, that he is covered with a white veil, dressed in grey, and in the posture which he was the most naturally used to in his life-time, without being altered in the least. This is a favour obtained of heaven for him by St. Ibrâhim who was his disciple. This apartment is fourteen foot square from side to side, and is very much adorned, having two small columns on one side of each nich to the right and left, with a step raised two foot. This which is before the window in the front is about three foot deep, and that

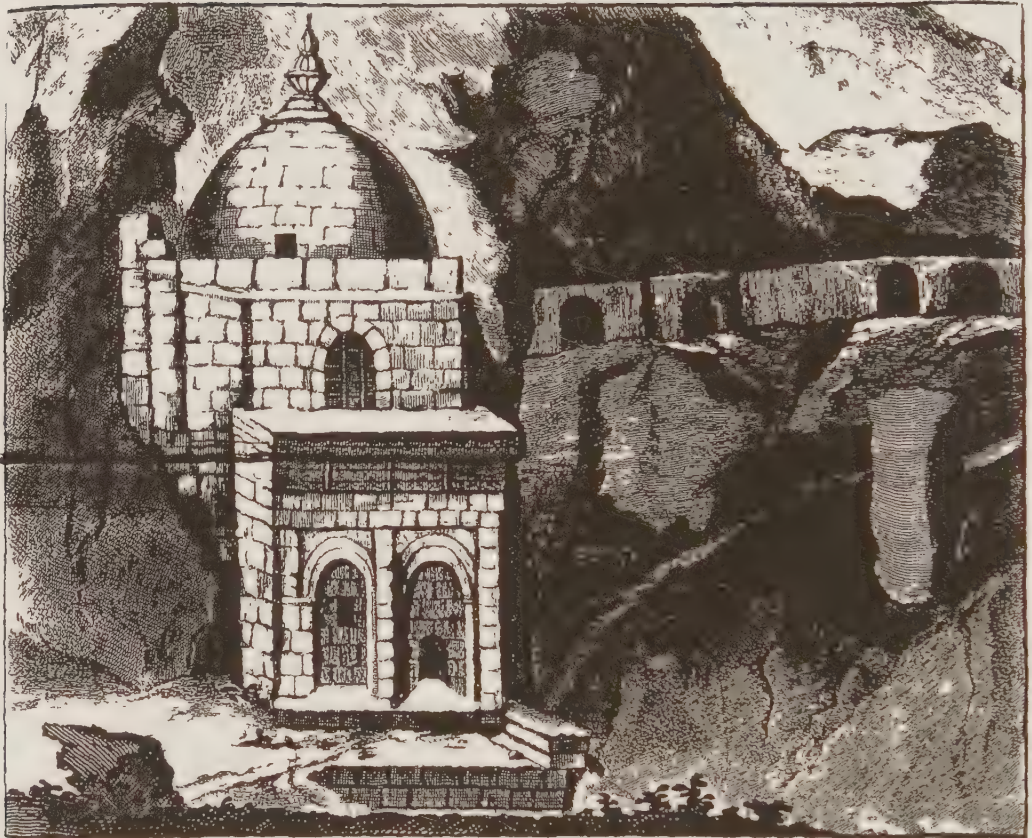
where rests the Saint is still more: the height of the vault is about twenty one foot. From thence you go up a flight of twelve steps into a small apartment on the left hand, and on the right hand of you, you have four or five broken steps, and a little door thro' which you must creep upon your belly to get to the top of the building, which is crowned with a lofty dome, around which you may go by three places among the rocks. The passage of the first is two foot and an half, of the second two foot, and one before, where there was an opening to the front. We then went down the mountain by a path more convenient than the first, and we went up another eminence over against the first, there to see the other tomb, but we there only found a bare wall without the least traces of any monuments, from whence that place borrows its name. It is surrounded with a poor square wall, from whence you see the fine tomb we have been describing, and of which you have the representation in the following plate. In the side I came by, I observed several grottos hewn out of the rock.

About four in the afternoon, I went from *Pyrmaraes*, and it was about eight before I arrived at *Samaebi*. The next day the *Armenians* entertained me in one of their gardens without the town, where they dressed their victuals among the trees, of which there were several sorts, and among the rest, willows of an extraordinary size, quince-trees, mulberry-trees, and others unknown with us, and which I shall dilate on hereafter.

As we were returning, the *Armenians* began to sing and play by the way, after the manner of their country, and even to drink to the sound of a drum, after which they went to visit some of their friends in the *Caravansera*, so that it was late before they returned home. Now it happened that four *Armenians*, who had been all this time left to take care of the houses, were murdered in their sleep by

1703

1703.



TOMBEAU DE SEID IBRAHIM

*Murder of four Armenians* of some Persians: Whereupon two of the Armenians in our Caravanserai went to complain of it to a Persian Lord, who promised the villains should be punished according to their demerits, in case they were discovered

*Review of the horse* Upon the *twenty sixth*, there was a review of some Persian horse in the great court of the Khan's palace This review had been partly made the evening before, and the rest was put off to the next day It was performed by three hundred troopers at a time, armed compleatly as for the field. Some had lances, bows and arrows, others had fire-arms, and some had bows and arrows only, indeed these last had

canes with a button at the end, which they use with great dexterity. Under their vests they had coats of mail and brasses, and little morions in form of caps upon their heads, with visors, and were perfectly well dressed after the Persian manner, and especially the officers, who had vests of gold and silver brocade There were some of these Gentlemen who had six or seven led horses, and private men that had one, besides another the servant that led him rode upon, and another servant on foot. The Khan was seated at the end of the court upon a place raised up above the rest, and the horse was in small divisions at the other end, expecting



1703 *W*ent to be called each by his name, upon which they advanced upon the gallop, by two and two sometimes three and three, and sometimes four, up to the place where the *Klan* was seated, and having been in-rolled, they filed off another way. The review being over, the trumpets sounded a retreat, and this was done in two hours time, and sure it was a sight well worth the seeing. They went thro' some motions or parts of exercise with a very peculiar grace, tho' indeed there were some who were not so exact and adroit as the rest, either from want of experience in themselves, or use in their horses. As to the rest, those who acquitted themselves the best, were rewarded with a certain prize, in presence of the chief

Lords of the country who waited upon the *Khan*, together with a great crowd of spectators. The pay of these troops is very considerable, and particularly the pay of the officers. Every private trooper has yearly five or six hundred florins each, and they augment their pay in proportion, as they deserve it by extraordinary services in times of action, besides that it is no unusual thing to make them presents. The sons of these cavaliers are paid also as such, tho' indeed they are obliged to furnish a man at their own expence, in times of war, when they happen to be under age. At this review there were children on horseback that were not above eight or ten years old, with a servant at the side of them.



#### C H A P. XXXIV.

*Departure from Samachi Course of the Kur and the Araxes Manner of winding off silk. Arrival at Ardevil.*

**I** Took my leave that day to go and join the *Caracian*, which was upon the very point of setting forward. My companion *Jacob*, *Jean d. Dard* took another road, that he might go through some trading towns where he had business, and the two other *Armenians* promised to follow me in a day or two. I met with some fertile grounds in the mountains to the southward of the town, some springs and houses, and at sunset I came up with the *Caracian* beyond the village of *Nogdi*. The next day I went to take an airing upon the top of a mountain, from whence I descended to a beautiful plain we were to cross, and at the foot of the mountain I took notice of some fine running springs of admirable water. One of the guides of the *Caracian* came to us in the evening to let us know that it would move

very early the next morning. As we went over the mountains, I for the first time saw pomegranate trees in the village of *Langebus*, as well as other fruit trees, and a vine loaded with grapes, its stem was short and thick, and not above an ell higher than the ground, a thing I had never before seen in my life. I there also saw a plant in blossom, from the roots of which there came out filaments a fathom long, and stretching along the surface, its fruit was as yet green, and looked like little cucumbers. When it is ripe, it is of a purple without, and a fine red within, many of them grow upon one plant. I drew one of them with its fruit, which the *Turks* call *Tje-beer*, and others *Kou-rack*, it is distinguished in the following plate by the letter *A*. In this same place I found another sort, whose fruit is red, and has small cods or



1703

1703.

PLANTE TSJEBBER A & DOOFSJANDERNAGE B.



bladders: It grows like the other, many upon a plant, which is higher by a foot and an half or two foot. This fruit is called *Doofsjandernage*, and is of the size of those distinguished by the letter *B*. After we had travelled over the mountains of *Derbent*, we came down into the fine plain, as mentioned just now, and extends beyond the reach of the sight, but it was all parched up by the heat of the sun, and the great droughts. The inhabitants of the country call it *Kraegh*. When you are at the end of the mountains, you have an imperfect sight of the *Kur*. About ten in the morning, when we had travelled two leagues and an half, we halted in this plain, and there we staid that day, and the

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next, and had very fair weather. We there had *Turks* and *Arabians* in cabbins, or hutts built of straw, who furnished us with milk, melons, and the like, but as there was no such thing as wood here, we were obliged to make fires of the camels dung wherewith to dress our victuals. They always stop in such places where there is the best pasture for the camels and horses. But the most inconvenient circumstance there is that the water is all foul, so that it must be left to settle some time, an hour or two, or so, to fine, which is quite terrible, when in the midst of these great heats, a man is ready to choak with thirst; nor is it possible to take with one a sufficient stock of wine, because of

T t

the

1703 the great number of bales a *Caravan* is numbered with, so that in this case a man is obliged to make a virtue of necessity, and to take up with curdled milk, which they there call *Turak*, and which they put into a cloth bag, through which the whey runs off. They then, to quench thirst, mix these curds with water, a practice very common among the *Turks*, so that you have both meat and drink at once. It is easily kept, and serves instead of cream, when mixed with sugar. We did not leave this plain till the evening, and travelled on to the southward across the plain. We there met with another *Caravan*, and some *Turks* under tents. At break of day, we got to the village of *Sgazad*, to the westward of the *Kiu*, upon an eminence, on the banks of which we halted. This village is of great extent, and contains a great number of gardens full of white mulberry-trees and melons. The next day I went half a league to the conflux of the *Curu* and *Araxes*, famous rivers, now called the *Kiu* and *Aras*. I observed in this place that the *Aras* came from the south, whence it derives its source in the mountains of *Algon*, and the *Kiu* from the north of *Turkey*, where it runs by the town of *Van*. Having united their waters together, they go away towards the north-east, beyond *Sgazad*, from thence they continue their course east, and going on at last they are lost in the *Caspian*. For the rest, it would be too easy task to trace out their intricate meanders. I did as well as I could the place where these two rivers meet, as you may see in *Figure 45*, where they divide the country of *Mogon* from *Madia* or *Sirwan*. The *Aras* is distinguished by *A*, the *Kiu* by *B*, and their united streams by *C*.

We sent our bales over to the other side in several boats to the village, where we had halted, and our horse and camel swam over, which amounted to a two days work. As

the waters were very low at that time, the bottom of the river was to be seen in several places, and a great bank of sand in the middle, on the side of which, however, it was very deep, and where the camels were obliged to swim over. When the waters are low here, they commonly make a bridge of boats, made fast together by a large iron chain, which they cast off when the river swells and widens, but it was not yet ready. On the other side there are two or three small houses made of reed, where they wind off silk. I had the curiosity to go into them, and found that at this work they require no more than the assistance of one person at a time. There was, on the right hand going in, a stove which they heated from without, and in which there was a great caldron of almost boiling water, in which were the cods of the worms. The person that wound off the silk sat upon this stove, on one side of the caldron, and with a small stick frequently removed the cods, in this small cottage I also observed a large wheel of eight or nine palms in diameter, and which was fixed between two posts, which he turned with his foot as he sat upon the stove, just as we turn a spinning wheel, and before the stove there were two sticks, upon which there was a reed, round which turned two small pulleys which guide the silk from the cods to this wheel. They assured me that this manner and method of winding off silk is the common one all over *Persia*, and confessed it must be that they this way do it with surprising ease and dispatch. The cods, however, were not very large.

Most of the trees I observed hereabouts were young, and were very short stemmed, that they may always have leaves upon young branches, the worms not caring for the leaves of old wood. These gardens are surrounded with willows and alders, and are divided from each other by partitions of reed, as well as the houses, tho' there are some









1703 some of them surrounded with earth there was a row of them after this manner along the river side You have the representation of this river and of the manner of carrying the goods over it in numb 46 Provisions were there extremely cheap, a fowl was to be had for two-pence, a melon for a penny, and the rest in proportion

Upon the *second* of *September*, there arrived a *Caravan* from *Ardevil*, it had been ten days upon the road, and in the evening before another from *Tebries*, which had been a fortnight on its way hither The two *Armenian* merchants I have mentioned, and a *German* I had, came and joined me here. this last, who was out of order, had fallen from his horse in the night, and had been left behind fainting in the plain for several hours I sent some people in quest of him, but they returned without any tidings of the poor man, so that I was obliged to send back a second time after him when it was day, and these had the good luck to find him, and brought him on with them, and as the horse he rode stood by him all the time he was down, he had the good luck, into the bargain, to lose nothing, but his fall had so weakened him, that it was as much as ever he could do to keep pace with the *Caravan*

Pasture  
for camels

This part of the country, which is low, is full of a pasture, which is a foot or two high, and which the *Armenians* call *Poes*, and the *Turks* *Ooffhaen*, which is most admirable for camels, who want nothing else when they can have that. Cows feed on it also, but horses will not touch it Upon the *third*, the rest of our goods crossed the river, together with the beasts of burden, and we lost two camels upon this occasion The horses swam over, those in the boats holding them fast by ropes We ourselves crossed it in the afternoon, and being now in the country of *Mogan*, I there a second time drew the course of the river, and the country of *Shirwan*, as you have it numb. 47 The village we

have been speaking of, is so covered over with trees, that there is hardly any distinguishing the houses The two other guides of the *Caravan* joined us the next day. In the mean time, I went to take a view of the two rivers on this side, and was above an hour before I could get to the *Aras*, the banks were so thick of brambles, reeds, and other lofty vegetables, besides that being attended by no body but my servant, I had not the good luck to find a beaten path, nor to meet with any body that could put us into one. At last, however, we got to a sight of the river, and to some old empty houses, where we met with no soul On the contrary, we were obstructed by a deep ditch, which obliged us to look out for another way to bring us nearer to the river, which after all we could not compass because of the height and steepness of the banks From where we were, however, we had a distinct view of the two rivers, and I took notice that the *Aras* came a little higher from the South-west, and that it was much narrower in that place than the *Kur*, not being, at the utmost, as well as I could judge, above forty or forty-five paces broad, whereas when joined together, they are above one hundred, and particularly near the village of *Sgawad*, which is in thirty nine degrees, fifty four minutes of northern latitude, I thought I should have met with a good deal of game here, but I saw none at all, there grows a good deal of liquorice here. I came in again with the caravan at sun set, and at break of day we began to move after the camels, which were gone before. We travelled to the south westward, and left the *Aras* on our right hand, and we halted in a plain three leagues from thence, where we saw a small lake, which, in part, goes round a little hill, and stretches farther up into the country. This place is called *Celjan*, and is but half a league from the place where the *Aras* turns off to the right hand

hand. In the lake when the water  
 1703 which comes from the *Aras*, is high,  
 they take prodigious quantities of  
 fin and torpido, some of which  
 we took were a foot in diameter,  
 and some upon the shore. After  
 the fish was sold we held on our  
 way, and had six hundred camel in  
 our caravan, and three hundred  
 horse. In the night we crossed a  
 very level country, full of water  
 and very fertile herb or plant, called  
 1711 *Jerib*, or *Jerib*, a venomous quality,  
 that if camels put their mouth  
 to it they die immediately, but  
 great care is taken to prevent them  
 from touching it. But the very  
 worst of all is, that there is no  
 water to be met with here for a  
 stretch of twelve hours. We were  
 all night in crossing this place, and  
 at break of day we stopped by the  
 1713 side of a brook which comes out  
 of the *Aras* to the west, and loses  
 itself in the country a little farther.  
 It was but three years that the *Khan*  
 or governor of that country who  
 takes up his abode in these plains  
 some months in summer, and in the  
 winter resides at *Sardis*, had caused  
 it to be dug. The *Aras* is but two  
 leagues distant from us, and this  
 brook is but five or six foot broad,  
 the water of it is pretty good to  
 drink, though somewhat foul by  
 reason of the sand, but it fine-  
 when left to settle, and tastes well  
 enough. On one side of this brook  
 there are some houses, and some  
 cabbins made of rush, which have  
 been here about three years. This  
 place is called *Ala*, and is the  
 only village in all these parts. I  
 here met with a longish kind of  
 1715 water-melon, white and very sweet  
 within, and different from all I had  
 ever seen elsewhere. The seed of it  
 is not black, like that of the rest,  
 and is very small, and of a chestnut  
 colour. I here took notice also of a  
 1717 fruit they call *Clamama*, or *Breast of*  
*allman*, because it is in that shape,  
 it is very wholesome, and of a very  
 pleasant scent. It is not very un-  
 like the white melons, but it is firmer,  
 and nearly of the colour of the

*Clamama* orange, some of them are red,  
 also of the same size, and I have  
 1719 seen some told me, they grow in the  
*Ipahan*, where I was in great  
 request, and was called on them  
 in the hand by way of exchange.  
 Some of them are of the size of  
 a small melon and spotted with  
 red, yellow and green, the seed of  
 these is small and white, there are  
 others which are all red. It is a  
 grateful refreshment which abounds  
 in this country, and which comes  
 so cheap, that it does not cost you  
 above an halfpenny or a penny.  
 Other melons are there also very  
 cheap, but they are not exquisite in  
 their taste.

An hour before the setting of  
 the sun, we proceeded upon our  
 journey, travelling to the south east-  
 ward, and half a league from thence  
 crossed a small river, five foot broad  
 and eighteen inches deep. A horse  
 laden with silk fell down here, the  
 rest got safe over without any acci-  
 dent. In the night also we went  
 over the plain or heath of *Mar*,  
 and upon the *Jerib*, at two in the  
 morning, we entered into moun-  
 tains whose sands are as hard as  
 gravel. An hour after sunrise we  
 halted in a plain surrounded with  
 hills and mountains, upon the banks  
 of a river of clear water, called  
*Baklan*, or *Balan*, whose  
 spring is in the country of *Talis*,  
 and whence it run till it empties  
 itself into the *Caspian* sea, but it  
 does not abound much with wa-  
 ter at present, being supplied but  
 by two springs which come from  
 the mountains. The country round  
 about bears the name of this river.  
 For a considerable time before there  
 had been no caravans this way, be-  
 cause of the numbers of robbers,  
 which infested these parts, but about  
 three years ago the *Khan* of *Son* offered  
 the King to clear this country of  
 1721 robbers, upon pain of death, pro-  
 vided he would confer on him his  
 father's government, the Prince  
 hearkened to this, the new *Khan*  
 repaired to his government, and ac-  
 quitted himself perfectly well of  
 his



1703 his promise, for he cut them all off, neither sparing women or children, so that you now travel there without any danger

Upon the *eighth*, an hour before break of day, we proceeded on our journey, and at three were got into a plain, beyond the mountains, and near a village called *Sigomarat*, consisting of ten or twelve rush cabbins, where we halted to wait for two camels which had strayed. In the morning we met with several *Persian* peasants, together with their wives, their children, and their cattle. These people are in the mountains during the winter, and during summer in the plains, they had the evening before brought us down forage from the mountains, which seem to be green, they are rather sandy than rocky. In the night there fell a deal of wet, and the rain was attended with violent claps of thunder. Three hours before day, two *Amemans* and myself went on, but the night was so dark, we could hardly see before us, and upon observing, that the caravan did not follow us, we went back again to it, therewith to wait the appearance of day. As soon as ever it appeared, we moved on to the village of *Barjan*, on one side of which we halted in a plain encompassed round with high lands, and watered by the river we just now mentioned. As we were very wet, we would have dried ourselves in the village, but the cabbins were so thoroughly poor and wretched, that we were glad to go back again to our tents, though the village is tolerably large, and under the shelter of many trees. It rained so much all night, that our bales, which stood upon the ground, floated upon the water. The weather preventing us from moving forward, we returned a second time to the village, where we were obliged to change our quarters twice, not finding shelter from the rain, because of the opening these cabbins have at top, to let in the light. In short, we were obliged to dry our things

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by a fire made of cows and camels dung. Upon the *eleventh* of the month the weather changed for fair, and we sent our camels before us in the evening, and followed them three hours before day, with the weather tolerably clear and light, though we saw neither moon nor star. Half an hour afterwards we crossed the small river of *Barjand*, and the same we were forced to do fourteen or fifteen times together in the space of an hour. After this we went over some very high mountains, covered with snow, where we found it extremely cold, tho' at the same time there fell a sort of a drizzling rain. The next day we got into the plains, near the village of *Nearloe*, consisting of some cabbins and tents of *Tatars*. We there bought good fowls for three-pence a piece, and eggs for a penny a dozen, besides that, we had there good milk and good butter. When we had travelled half a league farther, we halted between the mountains, in a fine level, upon the banks of the little river of *Siloo*, whose waters are both clear and good. The hills and mountains there also are very pleasant, and full of villages. The weather grew better about noon, the sun dispersed the clouds, and we moved on again at midnight, by a fine moon-light, over hill and dale. The next day we halted upon a sort of an eminence, five leagues from the place where we had passed the night, and two leagues from *Ardvil*, where we had sight of lofty mountains covered with snow. About nine at night we pushed on by a fine moon-light, which lasted not long, but was succeeded by a thick fog, which continued till morning, and made us straggle out of our way. Early in the morning however we got to the village of *Adjarneloe*, we went over a bridge of six arches, under one of which runs the river of *Goer oetjouw*, or the *Dry River*. About ten in the morning, the caravan halted in the village, and we went on to the city, where we dismounted at the *Armenian Caravanjera*. The fog continued

U u

continued

1695 *W*tinued till the *fifteenth* in the morn- at *Ardevil*, I sent for my baggage 1703  
ing and then it dispersed, and be- from the village. *W*  
cause we were to make some stay



## C H A P. XXXV.

*Sumptuous Mezar, or Mausoleum, of Sefi, King of Persia.*  
*Description of Ardevil Fine tomb near Kelgeran. Depar-*  
*ture from Ardevil. Arrival at Samgal.*

*Sumptuous*  
*tomb*  
**A**S I was extremely impatient to have a sight of the magnificent Mausoleum of *Sefi* and some other Kings of *Persia*, who are buried here, I shall speak of that before I begin to say any thing of the city itself. These tombs then are near the *Meydoen*, a square of pretty large extent, the entrance into them is spacious, and of a fine sort of architecture, vaulted over head, and the stones painted of various colours. You go in by a wooden gate, and enter into a fine long gallery, upon the top of the walls of which are several niches curiously painted with blue, green, yellow, and white, and at the end of this gallery you come to a door plated over with silver, which admits you into a magnificent apartment, on the right hand of which there is a great hall crowned with a dome, without any pillars to support it, like that of the *Rotunda* at *Rome*, but not so large. This hall, which is opposite to the library and a chappel, is covered with carpets, and on the left hand, opposite to the entrance of the dome, there is another lofty apartment, with great glass windows. From thence you go through another door plated over with silver, into a court which is nearly a square, and whose wall is about eighteen foot high, with three niches on each side, painted with blue and various other colours, and adorned with flowers and foliages in carved work. On the right hand of you, you have several tombs, with raised coffins, some of which

*Tempo.*

are greatly ornamented, and others, on the left hand, divided by a small wall, where they lay are the ashes of many Princes descended from the royal families of the country, against the wall of that of *Sefi*. To the right and left of this court there is an apartment raised three foot from the ground, and vaulted over head in the manner of domes. They are partitioned in the front by a wooden balustrade towards the court, and in one of the corners of this court, on the left hand, is a great folding door, with a balustrade covered over with silver, and with a chain of massy silver. Here you must pull off your shoes to go in nor presume to touch the fill, which is of white marble. The like there are to all the other apartments whose entrance is covered with mats. Here we found several *Persians* sitting to the right and left upon stone benches, and to these is committed the care of this sepulchre, and to these must you give a present of money before you go any farther. When it happens that the present you offer to them is not thought enough, they fail not to be so free as to tell you so, and sometimes demand five or six times as much, but when they find that the curious visitant is not in the humour to give them what they would have, and is about to put on his shoes to go back again, they begin to grow civil, and rather than take nothing, they accept of what you think fit to give them.

1703. them When you are got through this door, you come into a small vaulted place in the manner of an half dome, from thence you, on the right hand, go through a door adorned with a balustrade of gold, or else of silver richly gilt, and come into a magnificent room full of candles or of lamps of gold and silver, some of which are an ell in circumference, and so many in number, that there is no counting them. The floor here was covered with carpets, and on each hand full of small reading desks, with large books upon them. This room is fifty two foot long, but thirty four broad: The Mausoleum of *Sefi* is at the end of this place, raised upon three steps, and the lamp which hangs over it is of fine massy gold, and of the largest size. Beyond this you see a balustrade which is also of massy gold, raised upon a step, round, and of the thickness of an inch, which is six foot and nine inches long, exclusive of the fronton of the door, and nine foot ten inches high. This door has two folds, through which you go into a small round Chappel, in the middle of which you see the tomb of *Sefi*, made of marble and covered with a magnificent pall of gold brocade, and crowned at each corner with a great golden vase, and this chappel is full of silver lamps, intermixed with others of gold. This tomb is nine foot long, four foot broad, and three foot high. There were two before it, one of which was that of a child, and two behind, five in all, which are those of *Sefi* himself, of King *Fedredin*, a son of *Seps*, of King *Izemid*, and of a son of *Fedredin's*, called *Soltan Aider*, who was fled by the *Turks*, another of a son of *Izemid's*, and that of King *Aider*. Every night they light up the lamps about these tombs, and two great tapers, which they put into candlesticks of massy gold. Over this tomb there is a small dome covered over with gold, and another on one side of it, incrustated with blue and green glazed stones. Some authors affirm, it is unlawful

for any layman, not excepting even the King himself, to go in at the golden door to get at the tomb of *Sefi*, but I experienced the contrary, indeed I did but just step in, without presuming to go any farther, well aware of the veneration they have for this place. For the rest you must have money ready at every step, though you have sufficiently paid upon your first admission, you must have your hand in your purse at the door of every room. But to do them justice, they answer very civilly to the questions you ask them, and never hurry you, on the contrary, I thought it did not please them a little, to observe with what accuracy I surveyed what they showed me.

At the entrance into this sumptuous apartment, you have, on the left of you, several small chambers which are shut up, in which they assured me there were other tombs of Kings and Queens, among others, those of King *Ishmael*, the son of *Aider*, of King *Tamar*, the son of *Ishmael*, of King *Ishmael II.* the son of *Tamar*, of King *Mohammed Khodabend*, the son of *Ishmael*, of *Ishmael Mirsa*, of *Hemsa Mirsa*, and of the brothers of King *Abbas*, the son of *Khodabend*. These tombs are destitute of ornaments.

As you go out of the fine hall of this building, you turn on the right hand into a place which leads to the kitchen, the door of which also is plated over with silver, yet this same kitchen, which is spacious enough, does by no means correspond with the magnificence of the door. In the midst of it there are two great wells, and in the wall, which is of a good height, there are several holes filled with pots and kettles, and beneath some large stoves. Here they dress victuals for those who have the care and guard of the sepulchre, besides that they every night distribute *Peloe* to some hundreds of poor people.

Having thus satisfied my curiosity, I returned to the *Meydoen*, to see the King's gardens, which are divided

Tomb of  
Sefi

Over  
tomb

Tombs of  
several  
kings

Charity to  
the poor



1703 divided from each other by a wall  
 on one side of the town. King  
 S<sup>c</sup> there formerly took up his  
 abode, in a stone building which  
 is now falling into ruins. There  
 are here still to be seen two apart-  
 ments provided with chimnies, in  
 which, they will have it, this Prince  
 formerly resided, there are several  
 others besides, and a small bath,  
 but without any ornaments. The  
 first garden, which is tolerably large,  
 is ill kept and irregular, tho well  
 stored with fruits, but there are  
 here neither flowers nor plants worth  
 the notice. There are several places, wa-  
 tered by springs which cross it up  
 and down. The second garden has  
 no building in it, nor is it so large  
 as the first, though the trees there  
 are larger than in the former. Upon  
 the whole, no body would ever have  
 taken it for a royal garden.

Leaving this garden, I went to  
 divert myself with fishing, in a  
 small river which comes down from  
 the mountains. I there met with  
 a conduit or aqueduct for the con-  
 veyance of water, it was made of  
 earth, and raised some feet above the  
 ground, and on the top of it there  
 was a gutter for the water to run in,  
 and beneath, thro a house built on  
 purpose to convey it to the town,  
 where it serves to water the gardens.  
 It falls like a torrent, beyond this  
 house, into this small river which  
 runs through the country. We  
 caught only three or four small fish,  
 which I preserved in spirits. The  
 next day I rode out on horseback  
 half a league to the southward of  
 the town, to draw a prospect of it  
 on that side. It was upon a hill I  
 took my stand, the only place from  
 whence I could have a view of it,  
 because of the trees which every  
 where else shade it, and indeed it  
 is seen imperfectly enough even from  
 the city. Mean time a shower of  
 rain falling down upon me, I was  
 obliged to return before I had been  
 able to do any thing towards the  
 completion of my design. Upon the  
 way I saw a mill where there is  
 a water mill for grinding of corn,

the water that drives it falls from  
 the top of the highest hills to the  
 westward of the town. These hills  
 are always covered with snow, and  
 the water runs through a canal  
 raised of earth for that purpose,  
 this water falls with great violence  
 beneath the house, and spreads itself  
 over the flat country to the south-  
 east, where the other conduit is,  
 which I mentioned just now. These  
 houses have a mill beneath, and  
 two great millstones which continu-  
 ally turn upon a piece of hollow  
 wood, where the corn goes through  
 a wooden pipe under the millstone,  
 and the flower comes out at the  
 sides. The river runs near this  
 house under a great and lofty bridge,  
 of five arches, the lower part of  
 which is paved with large stones.

Let us now proceed to speak of  
 the situation of the city, which they  
 indifferently call *Arderub* or *Ardebil*,  
 and is in the north of *Persia*, and  
 east of the province of *Savarian* in  
 the ancient *Media*, to the south of  
 the *Caspian* sea, and to the east of  
 the town of *Tauris*. The build-  
 ings here are finer than those at *Sa-  
 machi*, though of the very same  
 sort of materials. The *Bazars*  
 here are also finer, and better co-  
 vered, but they deal here very lit-  
 tle in gold stuffs, or jewels, as they  
 are pretended to have done former-  
 ly, and as they do in other places.  
 They have here a great number of  
*Moschs* adorned with domes, the  
 most considerable of which is that  
 of *Mu-zad*, *Mu-zhit*, or *Mazjit*  
*Adine*, or that of *Sunday*, it is on  
 the east side of the town, and with-  
 in the wall of it, and being on a  
 small eminence, is conspicuous at  
 a distance off. It is divided into  
 several parts where they perform  
 their service, the chief of them is  
 tolerably large and round, under a  
 dome, which is raised upon a round  
 wall somewhat low, which rises  
 from the body of the building in  
 the nature of a temple. Before this  
*Mosch* there is a reservoir or basin,  
 supplied with water from the hills,  
 whence it comes in pipes laid under  
 ground,







1703 ground, and this water serves to refresh those who in great numbers come here to perform their devotions. The rest are by no means so considerable as this. There are also many *hamans*, or *bagnio's* in this town. For the rest, there are here but three or four large streets, where the chief shops are, the rest are not worth speaking of, the houses are flat at top, and nasty to look at. There are not here so many caravanferas as at *Samachi*. The *Indians* have three, tho' they are in no great numbers here, as for the *Chinese*, they have none at all, and indeed trade flags here very much. This town in many parts of it abounds with lofty alders and lindens, and the river runs on one side of it. The high-ways are there also planted with rows of young trees, which in time cannot fail to have a very pleasant effect. The finest place in and about this town is the *Meydoen*, or square, where stands the Mausoleum of *Sefi*, to the right and left you have little houses inhabited by poor artificers. Most of the houses in this city, which are not in the *Bazars*, have the pleasure and convenience of gardens full of fruit trees, and there are some large spots in the out parts of the town, where the houses are at a distance from each other, which are full of trees. And hence it is that it is of a large extent, with a number of saliant angles, so that it is much larger than *Samachi*, though it does not contain such a number of houses. It stands in the midst of a great plain, which is three good leagues in extent from one end to the other, and surrounded by lofty mountains, the highest of which, and upon which the snow continually lies, is called *Sevalan*, or *Sebelabu*, it is to the west, north-west of the town. That of *Chilan* is to the east, or south-east. There is one the same at *Dervies*, called *Saband*, and a fourth not far from *Hamadan*, which they call *Alvand*, and which is the loftiest of them all. They are called the *Brothers*,

VOL I

because they have a resemblance of each other. In the mountains in the neighbourhood of this town <sup>Mountains called the Brothers</sup> there are several hot baths, very much esteemed among them, one <sup>Hot baths</sup> of them is but two leagues from thence, a second three, and others farther off. When I first came to this place, I had much ado to go along the streets for the crowds of those who, tempted by the novelty of my *Dutch* habit, ran about to see me, and this is what happened to me when I went to visit the sepulchre of *Sefi*, where they thought the cudgel was absolutely necessary to keep the curious multitude from about me, for they wanted to go in with me. And this was an inconvenience I could not be free from when I was in the caravanfera where I lodged, and where a *Persian* offered money to have a sight of me.

In the midst of all this, I drew a prospect of the town, from a small eminence, near the bridge I have before mentioned, which is on one side, to the south-west, you have it represented, in number 48, such as it is to be seen from without. The domes of the sepulchre of *Sefi* are distinguished by the letter A: There are but three of them to be seen, for the fourth, which is covered with gold, is not to be beheld from that place, because it is smaller and lower than the rest. The letter B distinguishes the great mosch of *Adime*, and C, a bridge of eight arches, upon the river which crosses the plain. No more is to be seen, because of the height of the trees the town is surrounded with. You have a representation of the bridge of five arches in number 49.

Upon the *sixth of October*, I went to the village of *Kelgeran*, which is a good half league to the northward of the town. You pass by the sepulchre of *Sefi* to go thither, from whence the way is full of alders and lindens on each side of a small river. This is the habitation of most of the *Armenians*, who have here two small and very dark churches

X x

As

1703 As you go out of the town you have a great road planted with trees on each side, which leads to a garden of the Kings, inclosed with a mud wall, tolerably large, tho' it is ill kept as those we have mentioned already. There are here, however, pretty good fruits, and especially apples, pears, and small plumbs, but the flowers are quite of the ordinary sort. There is another over-against this with a joined building, full of various apartments. As you go into the village you see the tomb of *Said Tazereel* the father of *Seft*, where are also deposited the ashes of *Said Sulu*, the father of *Tschural*, and the late *Said Kaddelin*, his grandfather. This tomb is in a garden surrounded with a mud wall with two great gates. That behind comes out to the road, and that in the front is in the village. Again, this tomb is square, indifferently lofty, and cased with small stones. At top there is a round tower, somewhat low, which supports a green dome, inlaid with gold and blue ornaments, surmounted with gold balls. There are six windows on each side of the walls, the highest of which are of exquisite workmanship, and painted and ornamented like the dome, and those beneath have an iron grate and shutters within. Beneath the cornice there are three small cavities adorned with variety of colours, and in the middle of the building behind, a wooden gate, with a step to ascend by. There is also above this door an ornament in form of an half vault, with three small windows. I found this door shut, and a fine portal to that in the front. As I could see no body about this sepulchre, I drew a representation thro' the crevices of the gate such as you see it in number 50. Near the front of this building, in the village, you see a basin on the level of the ground, which is sixteen feet broad, and fourteen feet long. You go up to the door of this building, by six steps, and you must pull off your shoes to go over the sill of it, as the ceremony is at the sepulchre

of *Seft*, and most of those who pay a visit to this tomb kiss it. When you are come into the first apartment which has a fine glass window aloft, and whole floor is covered with carpets, you see thro' a second door, opposite to the first, this tomb raised six foot high, and in the midst of a fine apartment, it is made of wood, and the inchasings are of gold, as they tell the story, the pall over it is of brocade, and above and before the door there are some lamps of gold and silver. They would not suffer me to stir beyond the door of the place where the tomb stands, though I took care to make particular observations upon all I saw there.

While I was busy in taking this view, my *Armenian* guide fell into a quarrel with the people of the place, who from words came to blows with him. I was sadly troubled at this, and did all I could to reconcile them, and prevent the ill consequences of such a disorder, well knowing the inhabitants of this place were proud and vindictive, and that the Governor of the province had been forty years in reducing them to a due sense of themselves, which he had not been able to effect, but by sending a part of them to *Ispahan*. They had formerly carried their brutality to that pitch, as even to force women from their husbands, whenever they pleased, not in the least caring who they murdered, if they offered to make head against their fury. At that time, not even the merchants were safe in their caravanseras from the insults of this rude untractable mob, but the Khan who governs them at present, has found out a way to repress their insolence, tho' he has but a guard of three hundred horse, without any foot.

Upon the *second* they carried the merchants goods to the village of *Adsgaerndoe*, where the guide of the caravan lived, who contrived matters so well, that he made us lose the very finest part of the season. Upon the *ninth*, he resolved to depart,





PONT SUR LA RIVIERE KIS-ILLOSAN





VILLAGE 'T SARGABRAND

1703 part, but there fell such a quantity of rain, that they were obliged to put off the journey till the *twelfth*. Some *Armenian* priests came to me here, and begged of me to contribute something towards the building of a church, dedicated to Saint *John*, which they were at work upon in a village not far from the town. I made them a small present, and wished them all manner of success in their undertaking.

Upon the *eleventh*, I prepared for my departure, after we had been a month at *Ardesh*, and sent my baggage to the caravan. Rising early in the morning of the next day, I met with a great number of *Persians*, who were going through the town, singing and rejoicing for their happy return from *Mecca*, where they had been on pilgrimage to the tomb of their prophet *Mohammed*.

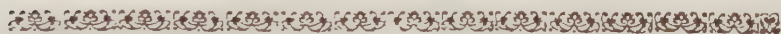
It was *three* in the afternoon when the caravan began to move, facing to the southward, and having crossed the plain, we came into mountains, from whence you have an advantageous prospect of the town and the villages about, which have a very pleasing effect, but we were there a little too far off to see objects distinctly. The caravan halted at the village of *Sardale*, three leagues from the town, but we were taken with so thick a fog, upon entering the mountains, that it was as much as we could do to see them. The soil about this village, which is of tolerable extent, is very fertile, and abounds in corn, which was heaped up on all sides. We departed from hence at *three* in the morning, and completed our journey over the mountains, and when you are beyond them, the highest seem to have their tops hid in the clouds. The soil there also is pretty fertile, and full of peasants who were tilling the ground with oxen and buffaloes. Having passed through several villages, we, at *nine*, came to that of *Koraming*, which is tolerably large, and surrounded about with heaps of corn.

We there halted in the plain, by 1703 the side of a small river which runs through it, and saw a number of <sup>Shooting of</sup> snipes and thrushes, of which I killed a good number, together with two young wild ducks. The grounds about these villages are full of willows, alders, and fruit-trees. We here waited for the rest of our companions that were left behind, and in the mean time I drew the prospect you have in number 51.

Towards evening, the fog came upon us again, and continued till midnight, when we came among the highest mountains, with a fine moonlight, and upon the *fifteenth* in the morning, came to the village of *Fattaba*. At break of day the next morn we moved on again among the mountains. The two *Armenians*, my friends, who staid behind us, came and joined us this night, and upon the *seventeenth*, having travelled over many rocks, we halted among the mountains. That day we came up with our camels, which had gone before us, and half a league from thence we saw the famous mount *Taurus*, called by the inhabitants, <sup>Mount</sup> *Cafelufan*. It stretches far away up <sup>Taurus</sup> into the country, and assumes different names, according to the places it crosses, but it retains its true name in the southern parts of *Asia Minor*. There are authors who confound it with mount *Caucasus*. At three in the morning we began to ascend it, found it very steep and full of rocks, with vast fissures, and frightful precipices, and as the roads <sup>Frighful</sup> and paths of it are very narrow, and <sup>precipices</sup> very dangerous withal, we were obliged to alight from our horses and go on foot. It most commonly requires but an hour to go over it, but we took up two, because our caravan was more than usually numerous. As you go down, you see precipices which strike the traveller with horror in the night. When you are clear of this mountain, you come into a plain of pretty large extent, which you cross to the left, and come to another mountain, or another

1703 ther branch of moun. *Taurus*,  
 which here divides itself into two,  
 between which runs the river of  
*Kysion*, which they also call *Kurp*.  
 It is very rapid in its course, and has  
 several falls among the rocks, where  
 it tumbles down with great violence,  
 it springs up in the west and runs  
 into the *Caspian* sea. Over this river  
 King *Tamar* built a stone bridge,  
 which is ten paces broad, and one  
 hundred and fifty paces long, it is  
 tolerably lofty, and has six arches,  
 three of which are very wide. Be-  
 tween four of these arches, there  
 are three openings, and between the  
 rest a kind of an half round tower.  
 The river at present only runs un-  
 der one or two of these arches, un-  
 less the waters be very high indeed.  
 Having got over this bridge, we  
 halted to wait for the caravan,  
 in the mean time the *Armenians*  
 betook them to their coffee, and I  
 to take upon paper the prospect  
 you have in number 52. We then  
 ascended the second mountain, or  
 branch of the *Taurus*, which is high-  
 er, vaster, and more steep than the  
 former, but as we were much fa-  
 tired with having travelled over  
 the first on foot, we were obliged  
 to stop several times to take breath.  
 At length coming to a better way,  
 we mounted our horses again, and  
 at break of day gained the top. The

rest of the caravan did the same two  
 hours after us, and half a league  
 farther on we came into a fine and  
 well-cultivated country. At nine  
 in the morning we got to the vil-  
 lage of *Kajibeggidarass*, where, for  
 the first time, they brought us grapes,  
 at the rate of four-pence a pound,  
 and the ways are very good beyond  
 mount *Taurus*, as well as the soil.  
 From thence you have sight of ano-  
 ther mountain, higher than the for-  
 mer, and continually capped with  
 snow, but we halted a day to rest  
 ourselves. Upon the *twentieth*, at  
 three in the morning we proceeded  
 on our journey, amid very fine  
 weather, and by seven, we reached  
 the neighbourhood of a brook not  
 far from *Jamkoela*. Here they have  
 extraordinary birds called *Baeker-  
 Kara*. We then went through se-  
 veral villages, whence you see  
 mount *Taurus* at a distance, in the  
 manner it is represented in number  
 53. Upon the *twenty second*, we  
 crossed a great plain, bordered by  
 hills and mountains on the left  
 hand, where they brought us grapes  
 of a most exquisite flavour. Upon  
 the *twenty third*, we arrived at the  
 town of *Samgael*, beyond which we  
 halted, and there met with very fine  
 pomegranates of a beautiful colour  
 and middling size, grapes and other  
 fruits.



## CHAP XXXVI.

*Description of Samgael, and of the places on the road thither.  
 Arrival at Com.*

WE were obliged to stay here  
 the next day to wait for the  
 officers of the customs, who live  
 without the town. *Samgael* has the  
 look of a village, though there are  
 some lofty and well built houses,  
 considering the country, some of  
 them only, and others of earth and  
 stone together. They have here a

fine bazar, which is covered and  
 vaulted, and where they keep the  
 principal shops, and particularly  
 those of the drapers, where they  
 sell all sorts of cotton stuffs and  
 cloths. There are, however, other  
 covered shops in other parts of the  
 town, and a number of moschs ad-  
 orned with domes, the chief of  
 which







VILLAGE GIHARA.







50







VILLAGE GIHARA



1703 which is painted a fine green, and glazed blue on the outside. There is one running to ruin, which is pretty lofty with a dome, and which the *Turks* made use of, when they became masters of this place, but though it is not very large, it stands pleasantly in a plain, with high mountains to the west. Half a league from thence there runs a stream of fine clear water, where our caravan halted, in a place full of trees and walled gardens. I drew a prospect of this town to the north-east, as you see it in number 54. The letter A distinguishes the ruinous mosch of the *Turks*, the letter B points out the principal mosch, and C a great demolish'd building. And this is all that is remarkable at this place, which is destitute of all traces whereby to guess at its antiquity, tho' very ancient it is, and tho' it was a very flourishing place in the days of *Tamerlane*, but it was afterwards destroyed by the *Turks*. There is but one caravansera here, it is indifferently large, built of earth and clay, and the small river of *Sagan-shay* runs to the east of it, and thence goes and throws itself among the mountains, where I drew the prospect you have in number 55. This town is governed by a *Daroega* or Bailif, and there for every horde-load of silk and cloth you pay the sum of thirty pence, and but fifteen for commodities of less value. In the evening it began to rain, which it continued to do till about two hours before sun-rise. Upon the *twenty fifth* we pursued our journey, with a fine road, the officers of the customs having agreed to meet us at the place where we were to bait that day, there to receive their dues. We passed in sight of several villages, and stopped at *Kurkjandy*, three leagues to the south-east of the town. In this place there is a branch of the *Taurus*, which stretches away from north to south, towards *Curdestán*, inhabited by the *Curds*, who live in villages: they say they have nevertheless a small fortress in the mountains, called *Keyder Peyamber*. Up-

on the *twenty sixth*, we had much rain, and crossed the plain in the midst of it, travelling on towards the mountains, and at break of day we saw *Sultania* on our right, two leagues from the place, where we had passed a part of the night. This town stands in a plain, near mountains which almost encompass it round, with that of *Keyder* on the right hand, but as the guides of our caravan had no manner of business there, and as there is no going into it without paying certain duties, we, to my very great regret, passed by it. They had, however, flattered me they should stop at a place not far off, but they not doing as they had said, I rode back towards the town, and stopped upon an eminence near the east side of it, where I drew the prospect you have in number 56. It has four great moschs, the three chief of which have large domes, and in one of them is the tomb of *Sultan Mobammed Khodabend*, who, as they say, laid the foundations of it about four hundred years ago: they assured me this tomb is magnificent and well built, and that the chapel of it is adorned with gold and silver. It looks most charmingly from without.

This town has neither gates nor walls, and all the houses of it are built of earth, lime and clay. It has eight or ten caravanseras, and some bazars, but not considerable, nor, indeed, can it be reckoned a trading place, tho' formerly, before it was destroyed by *Tamerlane*, it was one of the first towns in *Persia*. The royal palace, once its most sumptuous building, is now no more. Half a league from the town, there are the ruins of an old stone tower and gate, which it is likely belonged to the old city, which is in 36 degrees, 30 minutes of northern latitude.

I was two hours before I could overtake the caravan, which had held on its way, and about noon we halted at the village of *Thalis*, the neighbourhood of which abounds



1703

Remarks  
to the

with *bak-i-kā raes*, birds not very different from our partridges, except that they are larger, and have whitish bellies and wings they fly in flocks, pretty high, and delight in tilled grounds I killed one of them, it was very heavy, well fed, and of a delicious taste

Two hours before day, we pursued our journey, and after a stretch of five hours, we arrived at *Grom-dora*, a town of large extent, full of trees and gardens, and by the side of a fine stream Its houses are indifferently good, and some of them are even pretty lofty We departed hence at the same hour as the day before and travelled over the same plain, the mountains that encompass it being at the distance of about a league from each other The grounds were sown, and the country thick set with villages The country people there make little mounds of earth to keep in the water, and by the road side there are conduits of water to water the land We then went through two villages, whose mosques had a kind of steeples, a sight rare to be seen in this country they are very broad at bottom, and terminate in a point or spire they told me they were the tombs of saints to which they had added mosques About noon we went down a hollow way almost quite surrounded by a conduit or canal of water, was five or six foot broad, whose water ran over violently in two places, and spread over the lands from north-west to south-east In this place we found two villages called *Parfalem* and *Touge*, the last of which, which is the smallest of the two, is inclosed with a mud wall like a garden, which you go into by a large gate The first is very large, full of trees and gardens, and the country about is very pleasant The two villages with steeples, which we just now mentioned, are of the same name and in the same district, tho' at a good distance from each other In this place the mountains seem to terminate That day we travelled a journey of five leagues, and at

three in the morning we proceeded 1703 farther through a road full of hills and villages to the right and left, whence at the break of day we descried some mountains covered with snow We afterwards crossed a small river three or four times, we had very fine and mild weather quite to *Gibara*, where every one sheltered himself under the ruins of a low wall, a thing common enough in these parts This town contains above five hundred houses, most of them low and upon an eminence, so that from a distance a man might mistake it for a fortress It is full of trees and gardens, and about it are a great number of uninhabited houses You have a representation of it in number 57.

Provisions abound in this place, where we had excellent mutton, good fowls and melons, the seed of which I preserved. I there shot an *Angoert*, a bird so called, which is somewhat like a duck, but it flies higher, and struts with the head up like a cock, and delights in water The body of it is red and the neck of a yellow russet quite to the eyes, about which it is white to the bill, which is black. its wings are white, red, and black, my dog brought it to me alive. You have the representation of a small village in number 58, and of the bird in number 59

This part of the country also abounds in cotton-trees, a branch of which I drew as you see it in number 60 It has three or four pods, in the condition they are in when the fruit is not perfectly ripe, as you may observe by one of the four which is burst open and full of cotton They either gather them, or they fall of themselves, when the pod is open, and begins to wither The outward colour of it is purple, and has a delightful effect with the white within, when it bursts and opens

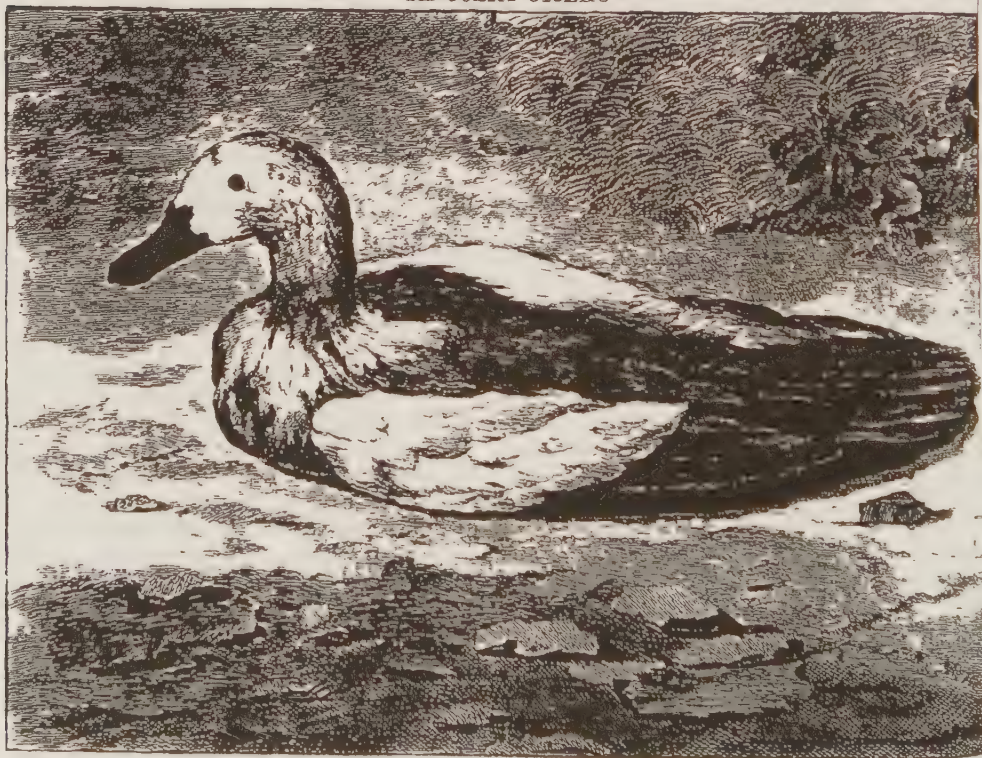
Upon the *thirtieth*, we continued in this same place, to give our horses some rest About noon there passed by a *Polish* Ambassador from

*Ispahan*,





ANGOERT OISEAU







## VILLAGE SAKAWA



## RUINES DE LA VILLE COHM.





ROCHERS SINGULIERS

02



RUINES DES MURAILLES DE LA VILLE



1703 *Isfahan*, on his way to his own country I was alone at my sport when I met him, and some of his train observing me to be dressed in the fashion of *Holland*, called out to me, but I not minding them, as thinking they were *Persians*, two or three of them rode up to me, and told me, in *Italian*, that they were *Europeans*. While I was talking with them, the Ambassador himself went by. They asked me what news from *Europe*, but I told them it was six months since I came from *Moscow*, and that, consequently, I could give them no manner of information about the matter. They had passed the night in the village next to where we were, and desired me to recommend them to their friends at *Isfahan*, and promised to do the same for me at *Moscow*, and thereupon they pursued their journey. They were about thirty persons on horseback, and had three or four banneroles or small standards with them, and were followed by twenty three camels, laden with their baggage.

At three in the morning we resumed our road, and having travelled four leagues, we came to *Sak Jawa*, a great village, like the former, full of trees. On the right hand there are ruins of a large building, and on the left those of a large caravansera, represented in number 61. We were here obliged to stay, to pay the ordinary duties, and I in the mean time diverted myself with shooting at pigeons.

As we travelled on, we passed by a place full of senna, this tree is a very pleasant one to look at, and, as I had never seen of them before, I was charmed with it, and shall give a description of it in the sequel. In the village of *Arasangh*, we found store of pomgranates, a very refreshing sort of fruit, and very cheap. Leaving this we went over a hill, leaving the plain on the left hand, to get into the road that goes to *Com*. There is another on the right hand of this village that goes to *Sawa*, whither we should have gone to

pay certain duties, but as it is going a day's journey out of the way to *Com*, and as they are thereby liable to the payment of three different imposts, whereas they are liable to but one by going directly to *Com*, the caravan commonly chooses this last.

After a journey of five hours we rested ourselves in a plain, between some hills, near the village of *Hangeran*, where there is very good bread, and from thence we went on to *Saranda*. There we, for the first time, drank wine of *Ardevil*, which is white and pleasant enough to the palate, but it is not allowed to be sold. This village is surrounded with wells, supplied with water by a subterraneous canal in the village. Upon the fourth of November we departed, and after a stage of seven leagues, we, at one in the afternoon, reached *Angelawa*, two hours before the rest of the caravan. This village is but seven leagues from *Com*. This part is also full of wells, or springs, four or five paces from each other, and the water of them is also conveyed under ground to the village. *Persia* is all over full of such springs and subterraneous conveyances. Here there are ravens of extraordinary size but the land here being strongly impregnated with salt-peter the water is brackish. Our camels went on before us in the night, but the custom house officers of *Sawa* having seized upon one of them, laden with two bales of cloth, because we had not passed by that place, and because this is under one and the same territory or jurisdiction, we were obliged to turn back again, and stay in this place till the sixth of November, whence we departed before day. Coming upon a small ditch or trench which we did not perceive, several of our horses fell in, and amongst the rest mine, but by good chance they were got out again. At nine in the morning we came upon the banks of the river *Sawafiaey*, which comes from *Sawa*. It is very broad in some places, and runs away to the southward,



1703 ward, in a plain between high grounds. It happened that we had unwarily got into a sandy plain, between some downs of moving sand, where it is impossible to travel without danger. Behind these downs there are lofty mountains, between which is the road to *Sawa* and to *Com*. As we had been informed that those who had seized on our camels, intended us a second visit, we put ourselves so vigorously upon our guard that they did not dare repeat the attempt. About eleven we reached a stony mountain, whose rocks represent all sorts of objects, a surprizing thing to behold. I drew them at distance, together with the mountain on the right hand of the town. you have a representation of this in number 62, the first is like the head and neck of an animal, and the rest are to the full as remarkable. In our way thither we

*P. marta  
Ed. r. a.*

went through a town full of houses, 1703 but they were all empty, it is likely the inhabitants were all in tents abroad, tending their cattle. There is a great stone bridge at the entrance into the town, by the side of which we saw a great number of tents pitched, and in them people of all sorts of condition, with horses by them, tied to each other. They told us these people, among whom there were more women than men, were upon a pilgrimage, to visit the tombs of several Saints. We were halt an hour in going through the town, to the end of the old walls, where we got up our tents in a place where there are many ancient ruins. The rest of the caravan did not arrive till two hours after us, having been under a necessity to cross several narrow bridges, which had delayed them. We staid here the next day, and had very charming weather.



## C H A P. XXXVII.

### *Description of Com and of Cachan or Cashan. Arrival at Ispahan.*

*S. 26 r  
9, Com*

*T. m. 1 r  
the 5<sup>th</sup> at  
m. 10*

**D**URING the time I staid here I visited the inside of the town, after I had satisfied my curiosity with a view of its antiquities and ruins, concerning which I shall be more diffuse in the sequel. In the great mosch of *Muzyd* or *Ma-xyz-mat/jama* there is the tomb of *Fatma-jia*, the sister of *Mohammed* and wife of *Ali*, and near that another mosch where they preserve the ashes of *Abbas* King of *Persia*, of some other Kings, and among the rest of *Shah Sulman*, the father of *Shah Hojsein*, the King that reigns at present. These two moschs are of a fine sort of architecture, and have domes glazed with green. As you go into the town, you see four columns of about thirty six foot high, the two first of which are joined together,

and belonged to some public edifice or some mosch. They stand upon a square wall raised above the ground, nearly of the height of these same columns, and the portal of this wall is a great vaulted arcade: the two others are at a distance from each other and more damaged. Upon the top of the two first there is a kind of capital of no order, and three different fascias about them. They seem to be pretty equal to the sight, and yet they are more taper at top than at bottom, and above the capital they have a moulding of green and gold, somewhat disfigured. They are at some distance from the *Bazar*, which is of the most ordinary sort, as well as the rest of the town, nor was I surprized at it, for it is







1703 by no means a trading place There is a great building near the bridge over which you go into the town, with a fine and spacious court, in the midst of which there is a bason. It is a kind of mosch or chapel, where they pretend to have the remains of the sister of *Imam Risa*, and *Imam Anu hammed* who flourished seven hundred and fifty years ago. This tomb is held in great veneration, because this Lady, as they will have it, was of the posterity of *Mohammed*, and accordingly there are always some persons of distinction there

Br dge of Com

Ruins of Comthay

The bridge, we just now mentioned, is one hundred paces in length and eight in breadth, with a small brick parapet two foot high. This bridge, which is built of small stones, has ten arches, under some of which runs the river of *Comthay*, when it is low, but especially when it is high. They relate that there was a great inundation in this town in the year 1591, and that it swept away about twelve hundred houses, which being reported to King *Abbas*, he ordered a dyke of two leagues in length to prevent the like disaster for the time to come

This town is divided into twenty four quarters or districts, and contains two thousand one hundred houses, in each of which there is a well, not to speak of three hundred *abenbaars* or cisterns. It has four gates, four Bazars, and a great number of moschs and chapels. There are no antiquities to be seen on this side, but there are on the other, where the caravan stopped, within the enceint of the old town, formerly called *Chonana* standing in *Media*, which as is supposed extended to *Cachan*, and to a mountain which was as a boundary to it, a tract of country, which the inhabitants call *Arak*

\* A public square

Pyramid

In this place, at some distance from the wall there is a round pyramid, which is seventy eight paces in circumference and forty eight in height, provided with four shelving

walls without steps, its entrance is stopped up with rubbish. The walls are a fathom thick, and the descent, taken obliquely, a fathom and an half, then they fetch a great slope and go as deep into the ground as they are above the surface, where this pyramid is smooth and round. You may look into it by certain holes, but into it there is no going, and what is more extraordinary it seems to have been done designedly. Upon the whole, it is most likely to have been a monument you have it represented in number 63. There are other ruins on the right hand of this pyramid, and among others, the remains of a small chapel. The decayed wall of the town reaches a good way beyond these ruins, but it is difficult to distinguish any thing of it in particular. However, two or three hundred paces from the pyramid, as you return to the town, there is a part of this wall tolerably entire and flanked with round towers, which are very much gone to ruin. they are to the number of ten, are about forty foot high, and very thick and substantial at bottom, you see them represented in number 64, with the ruins of a gate which was five paces deep, as much in breadth, and the wall was of the same thickness. All the rest of the buildings are of earth, clay, and small stones dried in the sun. For my part, I own, I never saw any ancient building of this kind, but I am nevertheless perfectly persuaded these are ruins of the old town, and the rather as the ancients make mention of the like buildings of earth dried in the sun, and a kind of lime made of clay. The sacred historians likewise take notice that the builders of the tower of *Babel* made use of the like kind of earth instead of stone, and of clay instead of lime. And this is the more natural to conclude with regard to this country, as the sun is here very powerful, and consequently soon able to dry up earth to the nature of stone. It seems to me



1703 me also that they have mixed chopped straw with this earth, to make it bind the better. In the same manner they continue to build to this day, and all over *Persia* you see of this earth dried in the sun, and clay, of which they make lime. And, to say the truth of the matter, their houses are mean enough, and last but a little while, nor do they ever think of repairing them.

From thence I went to the north-west of the town, where there are no eminences, and from thence drew the view you have in number 65. The letter A distinguishes the great mosque called *Matjama*. B that of the Kings. C the bridge. D the mosque of the great building. E the two principal columns of the edifice we have mentioned. In the same plate you may also observe how the other columns are divided from each other.

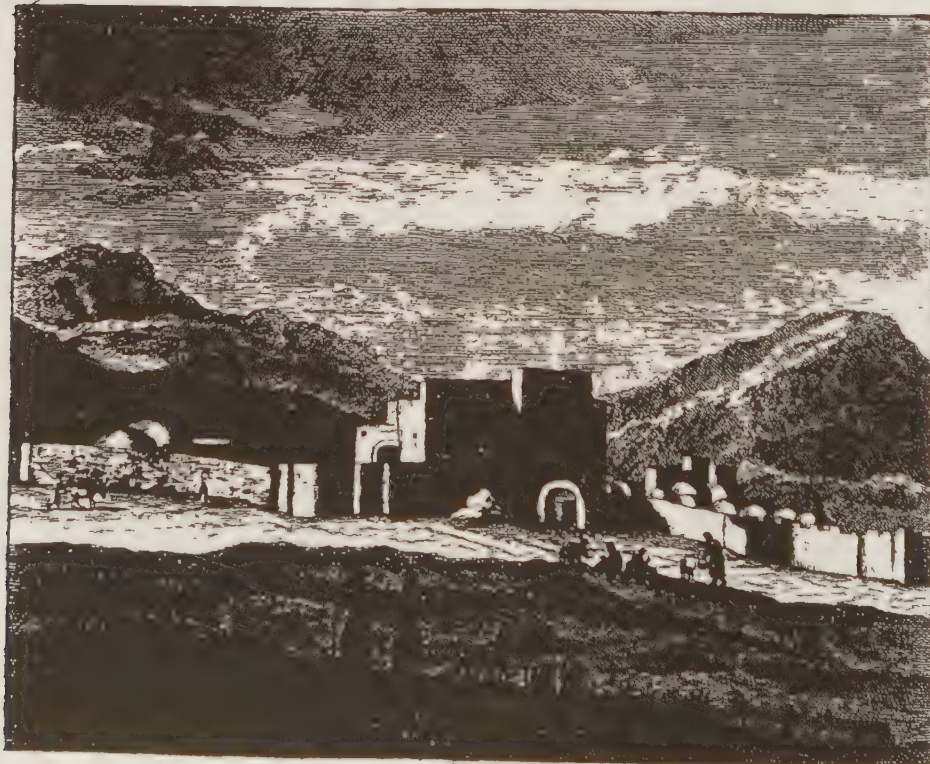
Upon the eighteenth of November we left *Com* an hour before day, and passing by the old wall, we came into a plain full of villages. A league farther we saw two great ruined towers. We passed the day in a village where there is a fine stream of clear water, three leagues to the southward of the town, and a league beyond we saw the remains of an ancient square building with very substantial walls. They say it was formerly a fortress. There is another on the side of this, with several apartments. A league and an half from thence, we saw a large garden, surrounded with a high square wall. About eight, we got into a rough stony plain, with lofty mountains on the right hand, and villages on all sides. Upon the ninth, we rested ourselves at the village of *Sinfin*, seven leagues from the place where we had passed the night. This village is tolerably large, and in it are several ruined buildings and caravanseras. We left it at two in the morning, and at break of day met with several travellers in a place full of trees, and well cultivated. At break of day we perceived *Caiban* [*Caslan*] where we

Arrival  
at Caiban

arrived at seven in the morning. 1703 One part of the caravan went to lodge in the town, and the other in the caravansera in the suburbs. The houses of it are fair and regular, and larger than those of the city which is reckoned one of the chief in *Persia*, nor indeed had I ever seen any till then to compare with it. As it is at no very great distance from *Isfahan*, we there found the inhabitants more civil and polite, than in the other cities we had passed through. It is in 35 degrees 51 minutes of northern latitude, and is called *Kassian*, *Kassan*, *Kassian* and *Caslan*, and stands at the end of a great plain, near the foot of a lofty mountain. I drew it from the north-east, in this plain, whence it makes the most considerable figure. On the left of this town you see a pyramid like that of the ruined building at *Com*. The whole is to be seen in number 66.

The Governor or Commander in chief here is called a *Visier*, who is inferior in dignity to a *Khan* as a *Khan* is inferior to a *Beglerbeg*, whom they must both of them obey, he even frequently sends them into other places.

The walls of this town are about thirty six foot high, and it has seven gates without reckoning that of *Danlet*. To the north-west there is a fine *mejdooen*, with a kind of tilt-yard, above which are two small columns, upon that without there is a staff on which they hoist a flag when there is a tournament. This *mejdooen* or tilt-yard is seven hundred and seventy paces long, and one hundred broad. As you go out of the gate, on the right hand, you have the royal garden, inclosed with a wall thirty foot high. It is large and traversed by a well kept canal, and full of fine trees, well disposed, among the rest pines and pomegranate trees, and thereto belongs a pleasure house built by *Abbas the Great*. This wall has four great gates, and two small ones, from the first of them which is near that of the town, you go into a fine caravansera.





1703 ravanfera inhabited by *Indians* it is spacious and of surprizing beauty, being thirty six paces deep, and seven broad the vault of it is crowned with a dome, upon which there is a lanthorn after the *Italian* manner, and it has two arcades on the side, whence you see the apartments Having crossed it you come into a court one hundred paces long, by eighty broad, surrounded by a building two stories high, which has fifteen arcades on each side in length, and ten in breadth, under which there are rooms one upon another, besides which there are small projecting rooms or closets which have a charming effect, so that this caravanfera surpasses all I ever saw A little beyond this gate you come to a second with a fine arcade, and upon finding it open, I went into the garden which is full of great and small trees well kept the third gate is that of a great and very lofty building, above the wall of the garden From the fourth you go to a wide court, and all round it is shelter for horses the two small gates admit into the garden only On the other side there is another, but neither so fine nor so large as the first, tho', as well as that, it be surrounded with walls Over-against this caravanfera there is an ascent of fifty stone steps, and beneath, a place which apparently must be a tank or reservoir for water, the walls and vault of which are of small stones, very neatly put together The gate of the town is vaulted also, and eighty paces deep, with a dome like that of the caravanfera From thence you go into a fine bazar, well vaulted and plastered, and stored with the shops of confectioners, druggists, pastry-cooks, goldsmiths, farriers, brasiers and cooks, where you have all sorts of victuals ready dressed, roasted and boiled, bakers, fruiterers and the like, every shop takes up a vault, and the whole is very regular and charmingly neat This bazar, in the midst of which there is the mint, runs cross the town from one

Bazar

gate to the other There are several others near this, and particularly one which has gates and is shut up, where they sell cloths and all sorts of silks and the like Another there is belonging to the silk-dyers, where you see delightful colours These bazars are so well covered that you are always sheltered from the rain, and the coffee-houses <sup>Coffe</sup> are there always full of people <sup>houses</sup> smoaking The caravanferas are on one side of these bazars, and you go into them by a great vaulted gate, some of them are fine and two stories high, with five or six steps before the apartments, and the number of them is very considerable in this town, where they make most of the silk and gold and silver stuffs in such quantity that they every day use seven bales of silk, which weigh one thousand five hundred and twelve pounds The \* *meydoens* <sup>\* Public squares</sup> here are small, and in many parts of the town there are wells like that in the royal garden we have mentioned The molchs here have <sup>Mosels</sup> pretty lofty towers, but few large domes, and those there are, are not coloured This city has seven gates, as has been said, two of which are always kept shut, and several *meydoens*

They have here fruits and flowers at all seasons of the year, and the fruits are here sooner ripe than elsewhere, so that in the spring-time they here sell melons, grapes, apricots, mulberries, pomegranates, cucumbers, and especially most charming water-melons They say there are seventy aqueducts, which convey water to this town, and they there also reckon one hundred and twenty bagnios and a great number of tanks to which they go down by several steps The number of mills here amounts to one hundred and twenty, and that of the houses <sup>Mills, houses, villages</sup> divided into three thousand, divided into three wards or districts, one thousand in each Besides all which there are sixty villages under the jurisdiction of this town

At *Fien*, there is a royal house, <sup>Remarkable fountain</sup> where



1703 where there is a fountain or basin made, as they say, in the reign of *Suliman*, the water of which comes from a high mountain called *Rochi 't Sa'il*, and is conducted to *Cackan* by the means of 27 mills built in the reign of *Abbas*. That which comes from the mountain of *D-mawent* runs away towards *A'* and *Thabaraan* they call it the river of *Dzadzjaraan*, and it goes and empties the rest of its water in the *Caspian* sea. You have a sight of this mountain when you are between *Com* and *Cacten*.

Upon the *thirteenth*, we left this town two hours before day, and crossed a sand, plain, and for some leagues had small raised downs on our left hand. That day we travelled six leagues, and having rested ourselves a while, we proceeded on our journey at two in the morning, continuing still in the same plain, bordered by mountains covered with snow on our right hand. At break of day we came to the foot of the highest of them, and crossed a river among the rest, and afterwards a plain, at the end of which we perceived a village, together with several others between the mountains and hills. After a stage of seven leagues we got to the village of *Gker*, a league from the small town of *Nakens*. This village is a charming place, and you have it represented in number 67. Being upon an eminence, it looks like a fortress at a distance, on the left hand of which you see a small mosque, and a country which extends beyond the reach of the sight.

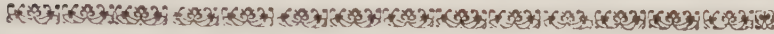
We departed from hence two hours before day, and about *seven* came to a large plain, where there were five or six villages by the side of each other, and two fine gardens, the last of which was surrounded by a good wall, half a league in circumference, and has a remarkable dove-house concerning which we shall speak in the sequel. On one side of this garden is a large house which belongs to the King, and a small village called *Padja-*

*bath*. Having crossed this plain we 1703. came among hills and mountains, some of which were capped with snow, and after a stretch of seven leagues, we came to the caravanfara of *Sardalan*, where certain duties are paid. We there went over a kind of torrent, which falls and tumbles among the rocks, and whose water, consisting of melted snow from the mountains, is admirable. You have this caravanfara represented, and another next it in number 68. The first is a spacious stone building with a vaulted entrance, twenty foot deep and with a step of three foot. There is a spring of water near the second, which is but small.

An hour after midnight we travelled on with a fine moon light, and having got over the mountains we came into a great sandy plain bordered with mountains. In the night we passed by two other caravanfaras, the first of which was perfectly fine, and after a stage of seven leagues we came to the village of *Riek*, where we staid till *three* in the morning. We then rode over some plowed lands, and at break of day arrived at *Ispahan*. Arrival at Ispahan When I had rested and refreshed myself a little at the caravanfara, I went to wait upon Mr *Kasilein* the director of the affairs of our *East-India* company. He received me in the kindest manner imaginable, and assured me I might command all that was in his power. He kept me some time with him, and gave me one of his servants to conduct me to Mr *Owen*, the agent for the *English East-India* company, who received me with the same kindness and complaisance. From thence I went to the caravanfara of *Jedde*, in the *meydeen*, or great square of the palace. This caravanfara, which belongs to the Queen mother of the King, is the place where all the *Armenians* have their ware-houses and keep their shops, and as it is the chief of all in the city, and the best situated of all, I went there to lodge, by the recommendation

1703 mendment of Mr *Kastelein*, for whom they had a great regard, and there I continued all the time I staid in this city. The King happened to be at that time in the country with his concubines. After I had rode about the town, and in the *Armenian* district of it called

*Julfa*, I went to visit some *Euro-1703* peans, Ecclesiastics and others, mostly of the *French* nation, who returned my visit. The next day Mr. *Kastelein* invited me to dine with him, and afterwards carried me out of town.



C H A P. XXXVIII.

*Sea-lizard, and other remarkable things. Tomb with moving columns. The King returns to Isfahan. Abundance of people. Salutation of the New-years-day. Great Persian Fast.*

AS the weather was perfectly fine, we went to see what was most curious in and about the city, as the *Chiaerbaeg* or fine alley or walk of *Isfahan*, and the place of burial for the *Armenians* and *Europeans*, which shall be described hereafter. We went out of the town in great form, according to the custom of the country. Mr. *Kastelein* himself appeared first, with twelve runners, and preceded by two interpreters. After him came his second, whom I followed, and all the rest two and two, each according to his rank. We were twelve on horseback, and twenty six persons in all, and yet the Director used to be more numerously attended in the life-time of his wife, who had been dead five or six months before we arrived at *Isfahan*, and had been magnificently deposited under a fine stone vault, open on the four sides. Her name was *Sarab Jacoba Six, de Chandelier*, of a family originally *French*, and was a Lady of great sense and worth.

The elegy  
of our Di-  
rector is  
quite

Returning back in the evening we met with two runners in the *Chiaerbaeg* with lights, or sort of flambeaus made of balls of cloth steeped in oil, and fixed in an iron contrivance, fastened to the end of a staff with a round tinned copper plate in form of a sawcer to catch

the droppings of the oil. It was light enough of all conscience, but this is a ceremony in use among people of distinction. In this manner we rode through the town, and I staid to sup with Mr. *Kastelein*, perfectly well satisfied with my little journey.

The next day he sent me a sea-lizzard, dry and whole, of the size and form of an ordinary lizard. It <sup>Sea li-  
zard</sup> is a creature they take in the *Persian* gulf, and the *Persians*, who call it *Seck-amkaer*, make great account of it. They give it out to be hot in the third degree, and having dried it they levigate it to a powder, and mix it up with pearl, amber, saffron and opium. They say this cordial invigorates and restores a weakened constitution. They make this mixture up into pills which they swallow, and are hardly ever exposed to sale, seeing there is scarce any but Merchants, and those who have business at court, who buy them to present to such as they solicit. They have here also a certain fish called *Sji-ma-jie* [ *Shirmasbi* ] or *Milk Fish*, of most beautiful colours. *Milk fish*. His belly mostly yellow, his fins red, and the rest of the body of a blueish green. The flesh of him is firm, white and delicious, and he is represented in number 69.

1703 Mr *Kasheem* also made me a present of four feet of small birds or other animals, which had been found at *Ispahan* in a lump of ambergrease, which weighed about thirty three or thirty four pounds, and which the King had purchased to melt it into a bill, which he incased in gold, and enriched with precious stones, to send it as a present to *Mobammed's* tomb. Hence it might be concluded that ambergrease is a gum, produced in the sea, which hardens in the air, when it happens to be torn and roit up by the violence of the waves. This precious gum is chiefly found in the east, and in several parts of the *Indes*.

They brought me also a bird called *Puccinick* not very unlike a duck, except that it had the head, bill and feather of a crow. Its feet were broad at bottom, and divided into three parts, its body was long, and it tasted very bad. It is represented in number 70.

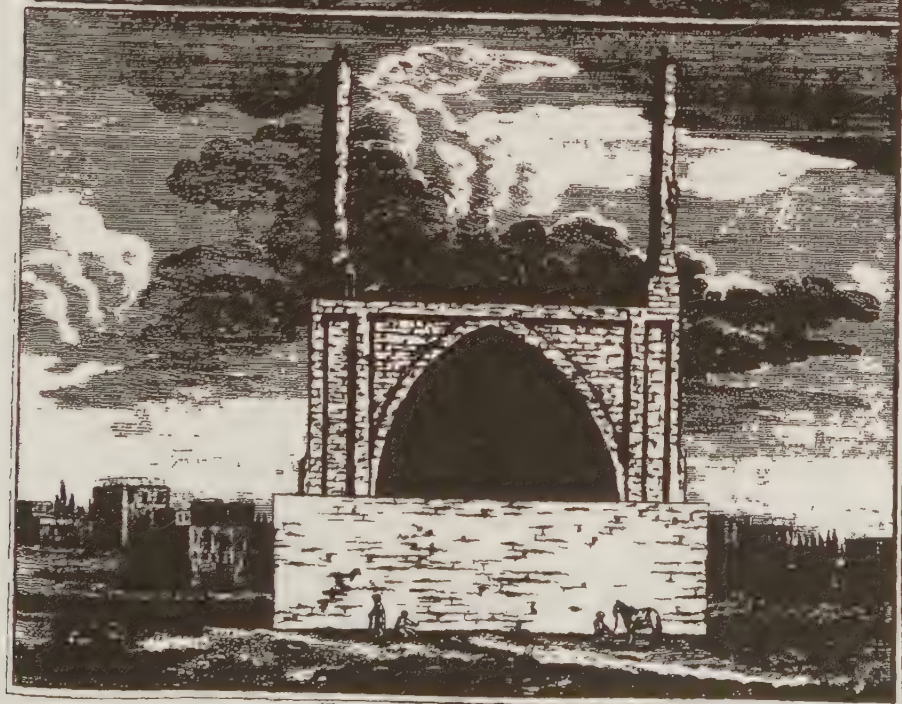
Upon the *twenty third* of this month, we went, again, in form to the village of *Kahadsen*, a good league from the city, there to see the tomb of *Abdulla*. They say this saint had formerly the inspection of the waters of *Emsen Offspring*, and that he was one of the twelve disciples, or, as they pretend, one of the Apostles of their Prophet. His tomb, which stands between four walls, faced with small stones, is of a grey marble, adorned with *Arabian* characters, and surrounded with lamps of tinned copper. You go up to it by fifteen steps, a foot high, and there are fifteen others a little higher which go up to a square platform of thirty two foot every way, and upon the front of which there are two columns of small stone, some of which are blue. The base of them is five foot in diameter, and they have a small door with a winding stair case which also consists of fifteen steps. They have suffered much by the common injuries of time, and it seems as if they had been once higher than they are at present. The stair-case with

in is so narrow that a man of middling size must undress himself to go up, as I did, and appeared half above the column, but what is most extraordinary, when you shake one of these columns by any motion of the body, the other feels the same and shakes too, this is what I experienced, tho I am unable to comprehend how it should be, nor have I ever been able to learn the cause of it. While I was busy about drawing this building which you have in number 71, a boy of twelve or thirteen years, crooked before, climbed up on the outside of the wall, and went quite up to the top of one of the columns, which he went round and came down again, without holding by any thing whatsoever but the small stones of the building where the mortar was dropt out, nor did he do it with any other design than to divert us.

We returned to the city a little before sun set, and it began to freeze so hard that the water in my room became ice, and yet it was hot in the day-time. There even fell a little snow upon this occasion.

Upon the *twenty eighth*, there arrived an *Arab* from *Aleppo*, with a letter, as he pretended, from the *Basha* of *Aleppo* to the *Director* of our company. but all he said was so confused, and he looked so wild with his eyes, that I concluded his brain must be touched. He had the look of an ecclesiastic, and perhaps he had left *Turky* on account of the troubles there, for they had had news at *Ispahan*, some days before our arrival, that the *Grand-Signior* had been deposed, and that *Soltan Achmed*, his brother, had been raised to the throne in his place. This *Arab* was very neatly dressed, and yet he had brought but a poor present, consisting of a pair of yellow boots, two or three common handkerchiefs, an handful of dates, and two sticks of wax. Mr *Kasheem* did not care to open his letter, which was sealed but undirected, nor receive his presents, being quite at a loss to know the meaning of the matter.





1703 matter Upon the *truth*, we went out of town again, and I looked out for a proper place from whence to draw a view of the city, at the time of the year it then was, for in summer it is impossible to do it, because of the numbers of trees that hide it. We went up an eminence to look at a building against a rock, which we shall resume hereafter, in our description of this city. I there found canals and springs frozen notwithstanding they were running waters.

Mean time the King's servants and baggage arrived, and so filled the *chiaer-baeg* with dust that they were obliged to water it. Mr *Kastelein* being informed of this, sent me with all his family to the place I had pitched on for drawing a view of the city, to see the King who was to pass by there. We went thither dressed in the neatest manner we could, and our horses were well caparisoned, in which the *Peijans* are excellent. We waited a full hour at the Christian burial-ground, and presently saw a great number of horsemen appear, and his Majesty's equipages or baggage carried by mules. They had sent out six elephants to meet this Prince, four of which stopped in the *chiaer-baeg*, and the rest went on. The King himself came half an hour before sun-set, followed by the principal Lords of his court, and a prodigious crowd of people. He was at the head of them, and rode upon a fine chefnut horse, and went by us near a small river, where we had drawn ourselves up on horseback to wait for him. We saluted him in the most respectful manner, and he fixed his eyes upon us. As the bridge he was to go over was but narrow, most that attended him forded the river, for many who had been eager to get upon the bridge fell off, to avoid the danger of which we turned off towards *Julfa* and came home with the night. It is hard to conceive what a multitude of people attend the King upon such occasions, a man would think it

was an army. The number of his canals is not less surprizing, nor indeed had I ever seen so many together in all my life. Besides all this there was a monstrous crowd of spectators both on foot and on horseback in the *chiaer-baeg*. The King went thro' one of his gardens to go to his palace, preceded by two leopards which he uses in hunting, and some falcons. His women came to town the same night.

Upon the *fourteenth of December*, we celebrated the festival of *Chyistmas* with Mr *Kastelein*, and the next day went to visit the monks of the three convents without the city. At the company's house, two days afterwards, we saw a white crow, which had been seen there several times before, but they could never shoot it, and was at last taken in his Majesty's nets. At the same time they cleaned a small pond, in which they found four sorts of fish unknown in our parts, namely the *ghaermaji*, or *als-fish*, marked as if he had been covered with a net, the *sjir-ma-j* or *milk-fish*, with small spotted scales, the *saraep*, a fish green upon the back and white under the belly, and which commonly swims upon the surface of the water, the fourth sort consisted of one only small fish, which had not grown at all in two years it had been taken notice of, I kept it with several others in spirits of wine. They are all admirably well tasted, and especially from the *syng-fan*.

Upon the first day of the year 1704, we went to pay the usual compliments, after the manner of the country, to Mr *Kastelein*, who kept us to dine and sup with him to the number of thirty, and entertained us splendidly, not to say that they served up sweet-meats and refreshments between the meals. The *English* Agent was some how or other out of order, so he could not be there, but his second came with the chief officer of his house, as well as father *Antonio Desjuro*, the *Portuguese* Resident, a man of merit, and who had seen the world, and  
new



1704 knew very well how to lie in it there were also several *Armenian* me men. This entertainment, however, was not so grand as it had usually been, because of the death of the mistress of the house, and there was but one discharge of four and pieces in the morning, to give notice there was to be a rest, instead of several which are commonly fired upon these occasions. This night I brought a number of people from *Isfahan*. As I had my eye upon the watch, I took notice of a lighted taper, nine or ten foot long and thick in proportion, different from all I had ever seen before, and adorned from top to bottom in a very particular manner, it stood upon a great dish to save the carpet from the wax that dropped from it, and gave an amazing light. It rained very hard that night and next day, so that the ways became impassable, which is extraordinary enough at that season, but upon the sixth, which was twelfth-day, we had fair weather again. We were some days afterwards entertained by the *English* Agent, in the manner we had been by our own upon the first day of the year, with this addition that the cannon went off at every health. There was also music after the manner of the country. About the evening there came a *Georgian* dancer, who wanted to shew his agility, but he did no great feats. They brought a man swathed up in a white cloth, so that you could only see his arms done up in imitation of two children, the one representing a boy, the other a girl. He was stretched out like a dead man, and yet he made several comical motions to the sound of instruments, he had his hands done up in the heads of the two pretended children who first caressed each other, and afterwards concluded with bows.

Mr. *Adams*, to whom I am infinitely obliged, sent me, after this, fourteen large bottles of an excellent white wine, which he took care to furnish me with during all

the time I staid in this city, besides 1704 that he constantly entertained me at dinner and supper, but when I rose from table I never failed to retire into my apartment, and there apply myself to the things I had had in view when I set out upon so long and dangerous a journey. The wine I speak of is the best in all *Persia*, for they take no care to fine the wines at *Isfahan*, all you drink there is foul and unpleasant to the palate. They fine none but the wines of *Zygeraes* [*Sbrás*] which are the best of all, and which we shall mention in the sequel. Most of the *Europeans* that have lived here some time fall into the taste of the *Persians*, and care but little whether the wine be fine or foul so it be but strong. The wine he gave me was as clear as chrystal, nearly of the taste of *Rhenish*, nor yielding to any *French* wine I ever drank in my life. There is also a red sort very much like *Florence*. They fine down these wines in large earthen pots or jars, instead of casks, as in the isle of *Cyprus*, and after they have been well fermented, they put them into great glass bottles, which hold sixteen of the common size. To make these wines, they pick out the very best of the grapes, and are careful in throwing aside all such as are rotten or bruised, and hence it is that the flavour of it surpasses that of all others. They use also sulphur and cardamums, to preserve them, and give them a good scent. For the rest they never drink them before they are a year old, nor are they amiss for use at the end of two

During the time I staid in this city, we, by letters, dated the eighth of *November*, from *Aleppo*, received news from our country, by runners employed for that purpose, by the companies of *Holland* and *England*. They in like manner go to *Gomro* and other places.

That day was the first of the *Byram* or great fast of the *Persians*, which lasts twenty nine or thirty days, that is, till the return of the



1704 the new moon, as it is observed among the *Turks*. During this space of time they are forbidden to eat or to drink in the day-time, or even to smoke, which is their most favourite amusement. But then they turn the night into day, as soon as the sun is down they begin to pray, and smoke about half an hour afterwards, they then eat and drink as much as they please till day-light. But all this is done in form and with regard to certain circumstances, for after they have smoked, they eat nothing but fruits, sweet-meats and the like, and have no regular meal till after mid-night. Nor are they allowed to blow the trumpet or sound any of their other instruments at mid-night, as usual, they must wait till four or five in the morning, and indeed then they make the greater noise with them, to rouse up the artificers, and admonish them it is time to rise to their work. This sign is also of use to those without, giving them to understand they may bring in their goods, their fruits, herbs and the like, which, at other times, is done at mid-night. These trumpets are also heard half an hour before the sun goes down to give notice to the King's guards to repair to their several posts. The shops must also be shut up between eight and nine at night, and every one must withdraw to his home, and two hours before it is day the *mollas*, churchmen whose business it is to give notice of the stated times of prayer,

from the top of the moschs, begin 1704 to call the people together. They begin again at noon, and after the sun is down. The *Persians* also begin to reckon their hours from the rising and setting of the sun, without minding how far the day or the night is spent, or whether the day be longer or shorter than the night, they go all by guess.

The following days, the river was full of ice, but nevertheless a servant of Mr *Kastelein's* caught out of town a fish of extraordinary size in this country, it was a kind of carp, three quarters of an ell in length, and admirably well tasted. This fish they call *Skurmast*, as hath already been said.

Upon the *sixteenth*, after I had written to my friends in *Holland*, by the way of *Aleppo*, I went with Mr *Kastelein's* family to *Julfa*, to see the festival of the consecration of water, which the *Armenians* were to celebrate the next morning before break of day. This festival is called *Goeroortnig*, or the *Baptism of the Cross*, and is celebrated as with the *Russians* upon the *sixth* of January. In the evening we got into *Julfa*, and went to lodge with Mr. *Sabid*, our interpreter, who entertained us with a good supper. About three in the morning, which is the hour when they open this ceremony, we went to the church of *Anna-baet*, which is the episcopal church of the *Armenians*.

## C H A P. XXXIX.

*Baptism of the Cross*. Antipathy between mules and bears. Festival of Gaddernabie. Festival of the Solar year. Magnificent feasts. Shoots of rhubarb. Festival of the sacrifice of Abraham.

THEY opened this solemnity with a lesson, with hymns and with masses, quite to the break of day. at that time the Priests, who appeared in black, all but the Bishop who officiated, put on their rich vestments.

1704 vestments of gold brocade, and the Bishop covered himself with his mitre, adorned with pearls and precious stones. In his right hand he held a cross of middling size, and embellished with jewels, but covered with a white embroidered handkerchief, and another in his left hand not so magnificent as the former. The number of ecclesiastics together upon this occasion were twenty four or twenty five, who came out of the church with all their ornaments to go to a covered place over-against the church, somewhat lofty and very much adorned, and above which there are two bells. They here had a great copper cistern full of water, by which they read and sung for above an hour, after which the Bishop dipped the cross three times into the water of the cistern, and then they gave him a large cup of oil, which he threw into the water, and so put an end to the ceremony. The Priests that assisted, hastily ran their hands into the water, and washed their faces with it, as did all the *Armenians* that could get at it, and some of them filled small canes with this holy water. This solemnity was observed in several other churches, and even in a small river which runs by *Julfa*. But this you must take along with you, they cannot practise this religious custom without leave from the King, which the *Kalan-taer*, or Burgomaster of the *Armenians* never fails to ask some days beforehand. Upon which this Prince sends to demand the tribute of two hundred ducats, which they pay him yearly upon this account, and sends them a guard to prevent disorders, a precaution absolutely necessary because of the crowd of *Turks* and *Persians* who came to see this ceremony out of curiosity. There was so great a throng of them this day, that the Bishop himself could not have got to any thing, if the guards had not cleared the way for him by laying on on all sides unmercifully with their staves. The seven Bishops who were here present,

reside in the episcopal monastery of 1704 the church of *Annabaet*, together with some Priests. This monastery which goes round the church, consists of small cells, where nothing is to be seen but two or three small niches, fit for nothing but to hold books, together with a desk, before which they sit upon the ground. The walls are white and well kept, and the light comes in on one side by two or three small glazed windows. The refectory may be called long, and is provided with a pulpit, in which they read some chapters during the time of dinner. The chapel is painted from top to bottom, with representations of sacred stories, but without any art. It is not lawful for their Bishops to marry, but their Priests may. They have two Patriarchs, one of which resides here, and the other at *Eetfinasin*, or the *Three Churches*, near mount *Ararat*, and at the distance of three leagues from *Erivan*.

Upon this occasion we happened to see a strange combat, between <sup>Antipathy between bears and mules</sup> two mules and a black hog, which they had certainly torn to pieces if help had not come in. Mr *Kastlein* informed us of the reason of this antipathy between these creatures and the black hog, saying it proceeded from a natural aversion they have to bears, which the black hog nearly enough resembles. He told us that one day letting loose one of his mules upon a large bear, the former tore the latter into pieces. Whence it is that the guides of the caravans when they understand there are bears about them, which frequently destroy horses, set the mules at their heels, who never give them quarter. It happened even at that same time that a bear-ward shewing away with one of those creatures near the *chiaer-baeg*, a *Persian* came riding by upon a mule, the mule no sooner scented the bear than he fell furiously upon him, and obliged his rider to cry out for help, tho' not a soul dared to go near him. The mule still pursued the bear, and threw his rider, who was a long time

1704. time sick of the fall, but the bear got through a hole where the mule could not follow him. This seemed the more surprizing to us, as we had never once heard of this antipathy, nor do I remember to have any where read that the *Romans* made use of these creatures in their public shews, whence I conclude the mules of this country must be in this respect different from the mules any where else

Upon the *twenty ninth*, all the shops of *Ispahan* were shut close up, on account of the anniversary of the death of their great prophet *Ali*. The heat was so very powerful in the month of *February*, that several plants began to shoot up

Answer  
sary of the  
dea hof the  
Prophet  
Ali

At that time the *English* Agent, accompanied by father *Antonio Desiro*, and several others, came to pay a visit to our Director, who gave them a splendid entertainment both at dinner and supper, so that the night was far spent when the company broke up. And this was what happened often enough, for this Agent and Mr *Kastlein* were very intimate friends, and as they were always well attended, it was always done in a pompous manner

The end of  
the Persian  
fast

Upon the *sixth* of *February*, the *Persians* had sight of the new moon, and immediately concluded their fast, and rejoiced all night to the sound of all their instruments. Upon the *seventh*, they celebrated the festival of it according to custom, with the same clamour, and the King entertained the court and the foreign ministers. The next day being the festival of *Gaddernabie*, which is celebrated by none but the King himself, he, according to custom, gave audience to all the counsellors of state. Their wives and their daughters repaired also to the palace, where the King kept such as he liked best for some days, an honour they value at a very high rate. There were great rejoicings, and fire works at the palace

Festival of  
Gadder  
nabie

Presents  
made to  
the King

The *tenth* of this month is a day when they always make presents to the King, they consist of wax done

up in the form of houses, gardens, 1704 and the like. That day there arose a very high wind at north-west, where it every year prevails, for some days, at this season of the year they call it *Baad-Biedmusk*, or *Bed-mufawint*, from a flower which blows at this time. This flower grows upon a kind of willow, from a bud of the size of a small nut, tho' it is but little and very odorous. From this same flower they distil a very pleasant liquor, something like sherbet and lemonade, when sweetened with sugar, but it is more wholesome and stronger. They keep it all the year round in bottles, and they also dry the flower itself, and put it among linen to scent it. The country people bring it in abundance to market. As I never observed the like with regard to the willows of our country, I have drawn the representation you see in number 72, together with that of the leaves which do not appear till the month of *April*. The wind which blows these flowers commonly lasts till the end of the month, during which they have fine weather with considerable heats. Upon the *first day* of *March* there fell some rain, and presently after it a strong wind came on, it was cold, the weather was variable, and so it continued to be to the end of the month

Pemmar  
ble flower

Pleasant  
liquor

Festival of  
the Solar  
year

Upon *Friday*, the *twentieth* of this month, they celebrated the festival of the *Solar year*. Upon this occasion the Bazzars have a charming effect by candle-light, all the shops in them are very much adorned, and especially those of the confectioners and fruiterers, which have a pleasing effect upon the eye. The cooks shops are full of all sorts of victuals, which they send all about the town, a practice in no other country but they are all soon stript by the concourse of strangers who come to *Ispahan* to keep this festival

Early in the morning I went to the palace with our master of the horse, who was a *Persian* and very well

Royal  
stall



1704 well known, where the King was to entertain the principal Lords of his court. They sat down to table at ten of the clock, and the feast lasted but half an hour: the victuals were served up in gold and silver dishes, in which consists the great magnificence of the King of *Persia*, these dishes were all covered, to the number of two hundred, and they serve up as many again when there happens to be more company. Most of the Lords, invited upon this occasion, wear a sort of turban adorned with pearls and precious stones, they call it *Ta-eif-timaer*, and they are sometimes adorned with herons feathers of great beauty. They take them off when they are out of the hall where the feast is, and put on those they commonly have upon their heads: a servant carries it before them. During the time of this festival, these Lords appear with extraordinary magnificence, and especially upon this day, when every one is seen in new cloaths. Not far from the place where the King gave this feast there were twelve of his led-horses richly caparisoned, their housings and saddles were set with pearls and precious stones, and their bridles were of massy gold. They were tied to silken halters which hung upon the ground, but care was to be taken how you trod upon them. Seven of these horses were white, but had a part of their body, the tail, and the feet stained of a red or an orange colour. I could not get near to look at them till I had given something to those who had the care of them. They had a great carpet spread by them, upon which sat a gentleman who had the immediate care of them, and by him was a great golden hammer wherewith they were shod, and a trough of the same metal. But I could not, even for money, get into the hall where the feast was, and was obliged to take up with a place where I saw every thing pass by. During this festival there are great presents made to the King and particularly by the Grandees of the

court, the bassas and governors of 1704 places, their presents consist of rich goods, purles of gold, horses, camels, and mules, which are carried and conducted separately by citizens who are employed for that purpose by the King's express order. Around the great square of the palace they, at the same time, carry ten or a dozen vessels full of straw, hanging by the end of certain poles, in token of a victory they formerly obtained over the *Aesbeck Tartars*; thus they give out, and then they lead a certain number of horses, covered with silk, but without saddles, into the court of the palace. However I thought nothing so extraordinary as to see such a number of the grandees cross the court in their return from the feast, amidst a vast croud of spectators. During the course of this festival also, which lasts for several days, they present each other with eggs. The *Maer-sejeldaer* is even obliged to wait on the King with some adorned with gold and silver neatly painted, a present in very high esteem among them.

Upon the *twenty third*, we celebrated the feast of Easter at our Director's, and the next day the *English* Agent, with a numerous train, came to congratulate him thereupon. He was received after the usual manner, and it was late before they parted. We received several other visits the next day, which insensibly brought us on to the end of the month.

In the beginning of the month of *April*, Mr *Kastelein* had a present of young asparagus. It was even sold in the market the next day, but then you had not above sixty or seventy for a score of florins. This asparagus is always dear at the beginning of the season, and there are few that buy them, but to make presents to such people of distinction as they solicit. They sent us also some stalks and suckers of *rhubarb*, preserved in the gravy of lamb. They are very refreshing and laxative, of a delicious taste, and very much esteemed at this time of year.





1704 The leaves of them are curled, green, yellow, and reddish, with a white stalk, inclining to the yellow some of them are also of a fine red, and two or three inches in circumference these stalks are for the most part a foot and a foot and half long, and they eat only the tender part of the best when they begin to shoot up, they cover them with earth, like asparagus, and that makes them grow big They are cultivated for the King's table, in the neighbourhood of the town of *Laer*, whose governor is obliged annually to make him a present of some The leaf of this is two or three fathom in circumference, and the root as well as itself, is like that of the common rhubarb, but it has no strength like what grows in the country of *Usbek*, between *China* and *Muscovy*. The *Persians* eat the tender parts of these young stalks raw with salt and pepper, as the *Italians* eat the suckers of artichokes, the taste of them is hot and biting, and very pleasant of the same they also make a syrup which is very refreshing I had the curiosity to draw this plant with its leaves and root, and I have met with leaves of a foot and an half long, and even some larger The root of this had four slips, grey and mottled they sent it me from *Julfa*, where it had been nineteen years in the ground On one side of this plant I have also drawn a certain fruit when the season is farther advanced, which the *Persians* call *Badenjoen*, and the *Europeans*, *Fockjesfokjes* It is of a purple and sometimes white, commonly of the size of a cucumber, but sometimes as big again It is excellent in broth, fried in butter, and several other ways They transplant the shrub that bears it, when very young, and the fruit is the better for it. the blossom of it is white, purple and yellow, and it usually shoots a foot and an half out of the ground, with several small branches, the weight of whose fruit bend them down to the earth you have one of these in number 73, together with the

preceding plant The letter A distinguishes the leaves of rhubarb, B the root, and C the *Fockjesfokjes*

Upon the *seventh* of this month, at *Julfa*, there fell an heavy rain, with hail which covered all the country, tho' at the same time they hardly felt any thing of the kind in the city, an accident which had not happened for many years before All the rest of the month we had wind, rain, and very uncertain weather.

Upon the *fifteenth*, they celebrated the festival of *Bairam korbat* or *Fest of the Sacrifice of Abraham* Mr *Ka-stein*, who knew my curiosity, ordered his master of the horse and two others of his servants to wait on me on horseback to the place designed for this purpose The King's music had been heard the evening before, as the sun went down, and continued till the same hour of the next day, the musicians, who are in great number, relieving each other by turns. At seven in the morning I went to the *Chiaer-baeg*, where the King was to pass as he crossed the gardens, and he appeared in half an hour's time at the head of a train of Lords, above two hundred of them with the rich turbans we formerly mentioned I had placed my self in the middle of the way, where this Prince was to pass, and having seen him, and his train, I galloped away to *Babarock* a *Persian* burial ground, the place where the ceremony was to be performed, a good half league out of the city. It consists of no more than the bare sacrifice of a male camel, without any defect, if any it had it would be accounted impure The *Daroga* or Bailif of the city, and sometimes the King himself, gives him the first blow with a great lance, after which they dispatch him with sabres and knives. After this they cut him up into pieces, and divide him among the officers of the several districts of the city, and as every one is eager to have his share, disorders arise, and some-



1701 sometimes many remain dead on the spot, as it happened that day, for every one got armed either with sabres or clubs, and there is such a throng of horsemen it is impossible to move. For my part, I got away one of the first, and returned to the *Cbaer-bag* to see this multitude go back again to the city. At length when every one had got what share he could of the sacrifice, they returned in triumph the officers at the head of those in their district, jumping and dancing sword in hand, and with their clubs aloft, bawling out, and striking upon bassons and small drums. The first piece that is cut off from this camel is for the King, and they carry it to the palace upon the point of a spear. For the rest, the return was very orderly, and with great tokens of joy. First there appeared the King's guards, and then the Prince himself on horseback, under a great parasol, to shelter him from the sun beams, and followed by the Lords of the court, and they by twelve of his Majesty's led-horses and four elephants. There were in all above one hundred thousand persons on foot and on horseback, besides those that were on the tops of houses. I was the only *European* that appeared dressed after our mode. As soon as the King drew near they cleared the way for him by laying it thick on with the cudgel, so that many fell into the water with their horses, others were quite overpowered with bows, and I went home very much fatigued and yet all was over before eleven in the morning, notwithstanding they had circled the town in form and order in their return. For ten days before this sacrifice they had led this camel up and down the town covered with thorns or the like, and preceded by a lance, an ax, and many instruments.

That day they kill and eat above fifty thousand sheep at *Sh'at'un*, and those who have the very good fortune to get a piece of the camel, are sure to dress it with their mutton, tho' others make a relish of

it, and keep it all the year round. For the rest, it is very certain, that they every day in this city consume ten or twelve thousand sheep and goats, and that every body is obliged to eat mutton upon this day. I met such prodigious flocks of them some days before that I had much ado to get clear of them. They here also eat an inconceivable number of lambs, from twenty to twenty five or thirty days old. This begins in the month of *November*, and lasts till the months of *April* and *May*, and particularly among people of rank. The price of these lambs is commonly seven, eight, or nine *microedjes*, seven of which go to a crown of our money, and they weigh from six to twelve pounds. They are one of the greatest dainties of *Persia*, and especially among the better sort, who never eat beef, but leave it to the meaner and poor people, as well as the buffaloe which is also publickly sold.

Some days after this festival the King went into the country with his mistresses, and diverted himself with seeing some elephants swim across a river which had been swollen in an extraordinary manner by the rains that had lately fallen.

Upon the twenty third they held the festival of *Ardakader*, a day upon which the *Persians* will have it that *Mohammed* declared to the people, That *Ali* was to be his successor, and enjoined them to acknowledge him as such. They say this was transacted in *Arabia the Happy*, near the village of *Sbomkadier*, whence they derive the name of this festival, which is observed by the *Persians* only, the other *Mohammedans* not bearing the mention of it.

At this time the trees began to shoot, and the month concluded with heavy rains, which damaged some houses and washed away others, which is not at all to be wondered at, for the mountains work of this country is like a sponge, and the houses are flat at top, so that it is impossible to keep them dry when it rains.

With

704 With *May* the weather began to recover itself, and I went into the country with Mr *Kocher* designing to follow the course of the river, but it had so drowned its banks because of the rains which had fallen some time before, that we were obliged to strike cros the country, by a road which in two hour's time carried us to a pleasure-house called *Goujeret*, to the eastward of the city, upon the river of *Zendrooe*. It has a large garden full of senna and fruit trees, and here several that have been sent by the *East-India* company have stopped upon their arrival at, and departure from *Ispahan*. This house has several apartments, some of which begin to run to ruin, and the neighbourhood about it is very pleasant. In this garden there are four great senna-

An old  
pleasure  
house.

trees, at a small distance from each other, which cover a pavilion which you go up to by some steps. These trees are short, with a thick trunk, and two of them are sixteen foot in circumference. They hold them to be very antient, and tell you that *Tamerlane* once reposed himself under the shade of their branches.

We thought here to have met with some game, but it suddenly coming on to rain we were glad to go back to *Julfa* where we staid till it was night. The following day the weather was very inconsistent, and I was taken with an intermitting fever, I had only some few fits of it, but they weakned me to that degree, that I was sensible of the ill effects of them quite to the end of the month.

1704

## CHAPTER XL.

*Description of Ispahan, and of what is most remarkable in that city, and the neighbourhood about it.*

*Prospect of the city from without* **I***spahan* is a city of very great extent, and especially if you take in the suburbs, and yet it does not make any great figure from without, whether with regard to moschs, towers, or large buildings, because it is generally shaded by trees in the summer. For this reason I staid till it was winter to draw a view of it, and even then I could do it but imperfectly because of the number of palm trees, pines, senna's and cypresses which are ever green, and so high and so thick of leaves as to charm the eye. All the buildings of this city are grey, with platforms or terrasses at top. There is no distinguishing the wall which divides the city from the suburbs, because the houses are so close together there is no perceiving any division. All this makes it a difficult task to draw a view of this city, and the rather as

it stands upon a level or plain, so that I was obliged to pitch upon an eminence a league from the town, from whence I saw *Julfa*, which is on the other side of the town, the city and all its dependences, besides the villages and gardens that surround it, and which take up a very great extent of country, the whole encompassed with mountains. That which is the nearest of all is a league and an half to the southward, and called *Koc-jossa*. Upon the side of this mountain you see a house built by King *Sulman*, the father of the present King, and therein are many fine apartments, whence you have a prospect of the city and country about it, a plantation of all sorts of trees, and a fall of water which comes down from the mountains. This building is called *Tage Sullemoen*, or the throne of

Mountain  
of Koc  
Jossa  
A royal  
palace-  
house

## TRONE DE ZULEMOEN



of *Sulman*, and they were repairing it when I was in these parts. You have a representation of it above, such as it appears from the foot of the hill. The other mountains are much farther distant from the city, which stands in a plain of about twenty five leagues from east to west. One would even say it was boundless to the eastward in particular, as well as the road to *Sbiras*, upon which you meet with many fine villages, and pleasant gardens. I travelled six leagues to the eastward and could perceive no bounds. It is also full six leagues broad.

Ca. f.  
1 Pa. -D

This city has ten gates, which are all open and without any guard. In order to go round it, I went to the gate of *Hassan-abaet*, so called from a certain person of great fame, who was one of the first who began to build on that side: from thence

you go to that of *Derwas-cykaroen*, or the *Gate of the Deaf*, this part having been formerly inhabited by deaf people. You leave it on the left hand to go through the bazars, which are a quarter of a league from the former. The gate of *Seydach-moedjoen* is at a like distance, and on the east-side of the town, where there is a double wall, the outermost of which is very low, and beyond which there is nothing but tombs and no houses. From this you go on to the gate *Shoe-barn*, to the westward, from whence, at the same distance, you see that of *Togt-shie*. The canal which goes round a part of the city to the westward, quite to the gate of *Karoen*, which we have mentioned, rises or has its spring from this place. A quarter of a league from thence you have the gate of *Darideft*, and at an equal



1704 equal distance from *Darwasjnow*, or the *New-gate*. Then the gate of *Darwasj Lamboen*, and then that of *Doulet*, or *Prosperity*, which is that of the *Chiaer-bag*. The tenth is that of *Hadjhie* near the gate of the kitchen of the royal palace. When I had got round again to the gate of *Hassan-abaet*, whence I set out, I looked at my watch, and found I had been two hours and an half in going from gate to gate. They are all built of earth and without any works for defence, and the folds of the gates themselves are very clumsy and secured by iron plates.

Wards of  
the city

This city is divided within the walls into twenty two principal parts or wards, seventeen of which bear the name of *Mamerb-olla-sie* or of *Namet-bolladers*, and the five others that of *Heiderrie* they are like the *Nicoloti* and the *Castellani* at *Venice*. These seventeen parts or wards of the first division have each of them a particular name, the first is called *Bagaet*, or the *Ward of Gardens*, because in the reign of *Abbas* the first it contained nothing but gardens: the second *Kerron*, or the *Ward of the Deaf*, the third *Daeb-bettin*, or of the *Fruit-house of Melons* the fourth *Sey-id Agmed-joen*, so called from one of their Doctors. the fifth *Letver*, the etymology of which is unknown the sixth *Basaer-Agaet*, or the *Duck-market* the seventh *Shaer-jo Kotba*, or the *Cross-way of Kotba* the eighth *Seltoen-sensherie*, from a Prince of that name the ninth *Namo-afig*, or the *three incompatibles* the tenth *Shoebare*, the derivation of which I cannot tell the eleventh *Derre-Babba-Kasim*, or the *District of the Father Kasim* the twelfth *Goude Ma-jet-beek* the thirteenth *Golbaer*, or *rich in flowers* the fourteenth *Meydoenmier*, or the *District or ward of the Square of Mier*, from one of their Doctors. the fifteenth *Niema-wort*, the meaning of which I know not the sixteenth *Derre-koek*, or *Place of Pleasure* I am ignorant of the name of the seventeenth. The four fol-

lowing are of the division of the 1704. *Heiderries*, the first of them is called *Maleynouw*, or the *New Part*: the *Derredeest*, or the *Forjaken* the third *Hoescyn-ja*, or the *District of the Churchmen*: and the fourth *Togt-shie*, or of the *Keeper of the Poultry*

The chief parts of the same general divisions without the walls are to the number of four, the first is called *Abbas Abaet*, founded by *Abbas the Great*. This is the most considerable of the out-parts, and here live none but people of distinction, nor indeed is there any difference made between this and those within the walls: it is to the westward: the second is *Siems-Abaet*, so called from its founder: the third *Bied-Abaet*, and the fourth *Thie-roen*. There are two besides these which belong to the division of *Namet-olla-bie*, the first of which is called *Sbeigh-joessus-sibenna*, or the *Mason of old Joseph*, otherwise called the *District of Sbeig-Sebbennaes*, and *Tehwaeskon*. Under these parts are comprehended several smaller subdivisions, which are all distinguished by particular names. These two great divisions always oppose each other in every thing, and this is chiefly remarkable upon days when they have processions, upon great festivals, and in public places: and as they never submit to each other upon these occasions, they never fail to commit disorders, and some of them are often left dead upon the spot; this we shall take notice of hereafter. It is said that the origin of this emulation, or enmity rather, is derived from two ancient villages, that formerly joined to each other, and that one of them belonged to the *Heiderries*, and the other to the *Namet-olla-bie*, names since assumed by the two parties. This city was at first called *Hispaban*, *Ispaban*, or *Aspaban*, and was no more than any ordinary town till the reign of *Abbas the Great*, and after he had conquered *Laer* and *Ormus*, when he forsook *Casbin*

Subdivisi-  
ons.

1704 and Sultan a to reside at *Ispahan*. The chief cause of this change was the advantageous situation of this city, which is now become the capital of the Kingdom, and seat of the Monarchs of *Persia*. It is in the province of *Irak*, part of the ancient *Parthia*, and in the latitude of 32 degrees 45 minutes of the northern hemisphere.

*Persia* This country in general goes by the name of *Persia*, a great and famous kingdom of *Asia* surrounded by the *Caspian* sea, *Zagathay*, *Tartary*, the empire of the *Mogol*, the sea of *India*, the gulf of *Persia*, *Arabia the Desert* and *Turkey*.

The King's palace is three quarters of a league in circumference, and has six gates, the chief of which is called *Ali Kapte*, or the *Gate of Ali*, the second *Haram Kapesie*, or the *Gate of the Seraglio*, both of them come into the *Meydoen* or great square, which is to the northward; the third is called *Moerbag-Kapesie*, or the *Gate of the Kitchen*, because all the victuals that are served up at the King's table go through that; the fourth *Gbandag-Kapesie*, thro' which you go into the gardens of the palace, tho' that is what nobody is allowed to do but the King himself, and the *Kapaters* or eunuchs that have the guard of his women, this gate leads into the *Chiaer-baeg*; the fifth *Ghaat-ganna Kapesie*, or the *Gate of Taylors*, because those in his Majesty's service have their abode there; the sixth *Gbanna Kapesie*, or the *Secretary's Gate*; these two last come into the town to the northward. Most of the *Grandees* of the kingdom go into the palace through those gates when the King gives them audience, and particularly through the two first.

*The citadel* The citadel, which they call *Tabarock*, is about half a league in circumference, and extends in length, eastward, quite into the city, and to the southward meets the wall of the same. It has a lofty mud wall, flanked with ugly towers, upon which there are some pieces of can-

non mounted, but they dare not discharge them, for fear of throwing down the wall, which is in so wretched a condition that you may see through it in several places. They do not suffer strangers to go into it, but I am persuaded the reason is because it is in a more ruinous condition within than it is without; there is however a good deal of room and convenience within it. As for what remains to be said of the rest of the city, we shall declare ourselves concerning it when we have gone through the description of it, to the end that what we have to add may be the better understood. Now here follows the description of it, such as it is represented in number 74, and as it appears from the southward. The figure [1] distinguishes a mountain, [2] the new royal garden, which I saw begun, it is of great extent, [3] the river of *Zenderoe*, [4] the house of one of the chief *Armenian* merchants of *Julfa*, [5] the *Dominicans* church of the same place, [6] the church of St *John* belonging to the *Armenians*, [7] the episcopal church of the same, with a small tower, [8] the market church, [9] the church of St *Mary*, all this in *Julfa*; [10] the bridge of *Allawerdi-Khan*, [11] *Muzyt* or the royal mosch, [12] that of *Torsolla*, one of their Doctors, [13] *Menare-Kambrinsie*, which is a lofty stone tower, [14] *Kella Menaer*, or the pillar of beasts heads, [15] *Tabarock* or the citadel, [16] *Hazaarsberit* or the great royal garden, [17 and 18] the chief tombs belonging to the *Persians*, and their burial place called *Babarock*, [19] the *Christian* place of burial, [20] the royal river, [21] the mountains of *Choroe*, in part covered with snow, [22] that of *Talissia*, a village of that name.

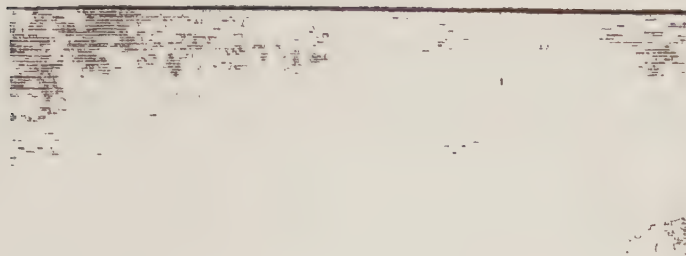
The *Meydoen*, which is one of the chief ornaments of this city, is a great square or market-place which is seven hundred and ten paces long, from east to west; and two hundred and ten broad from north to south.

It





















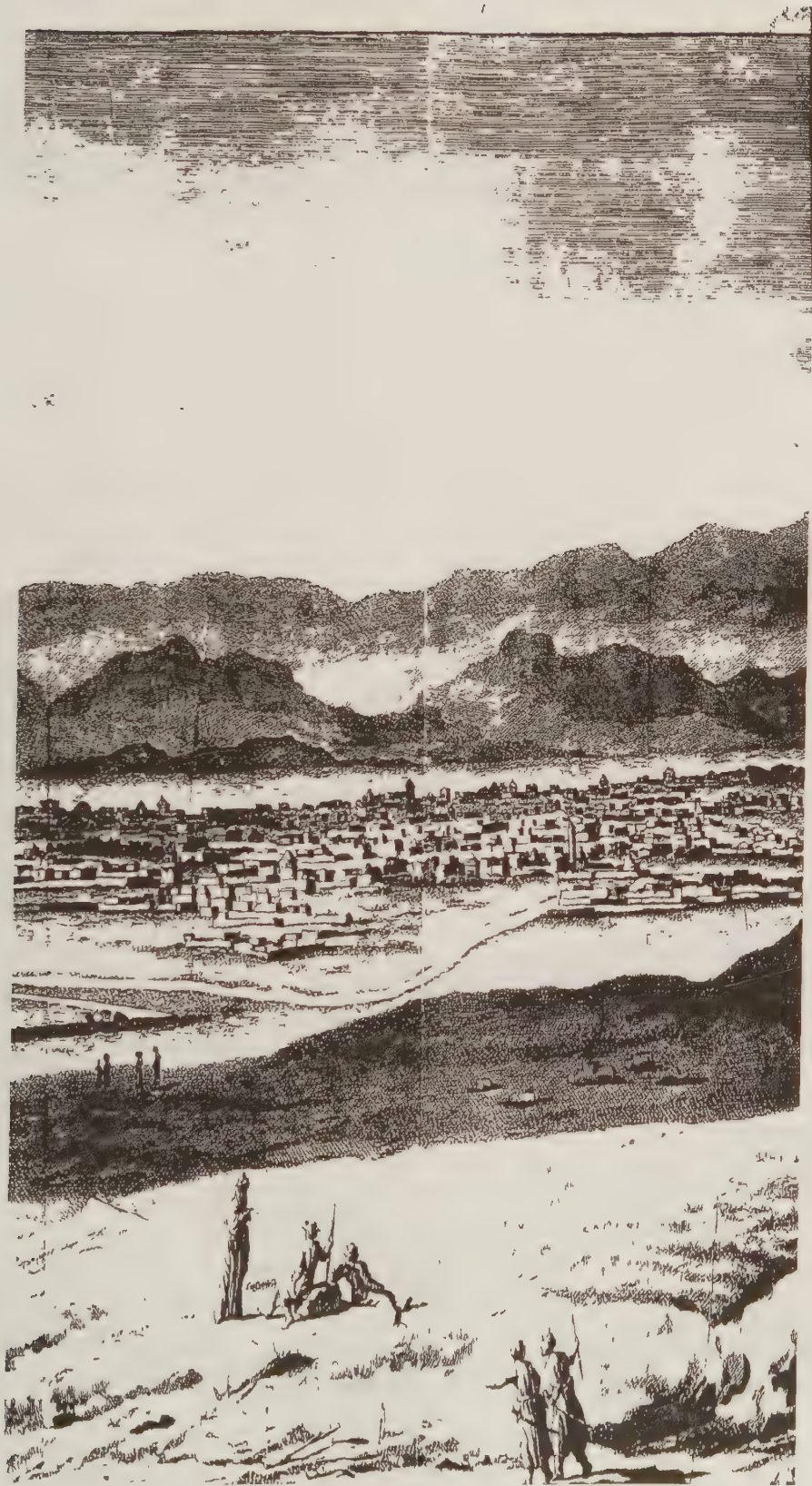




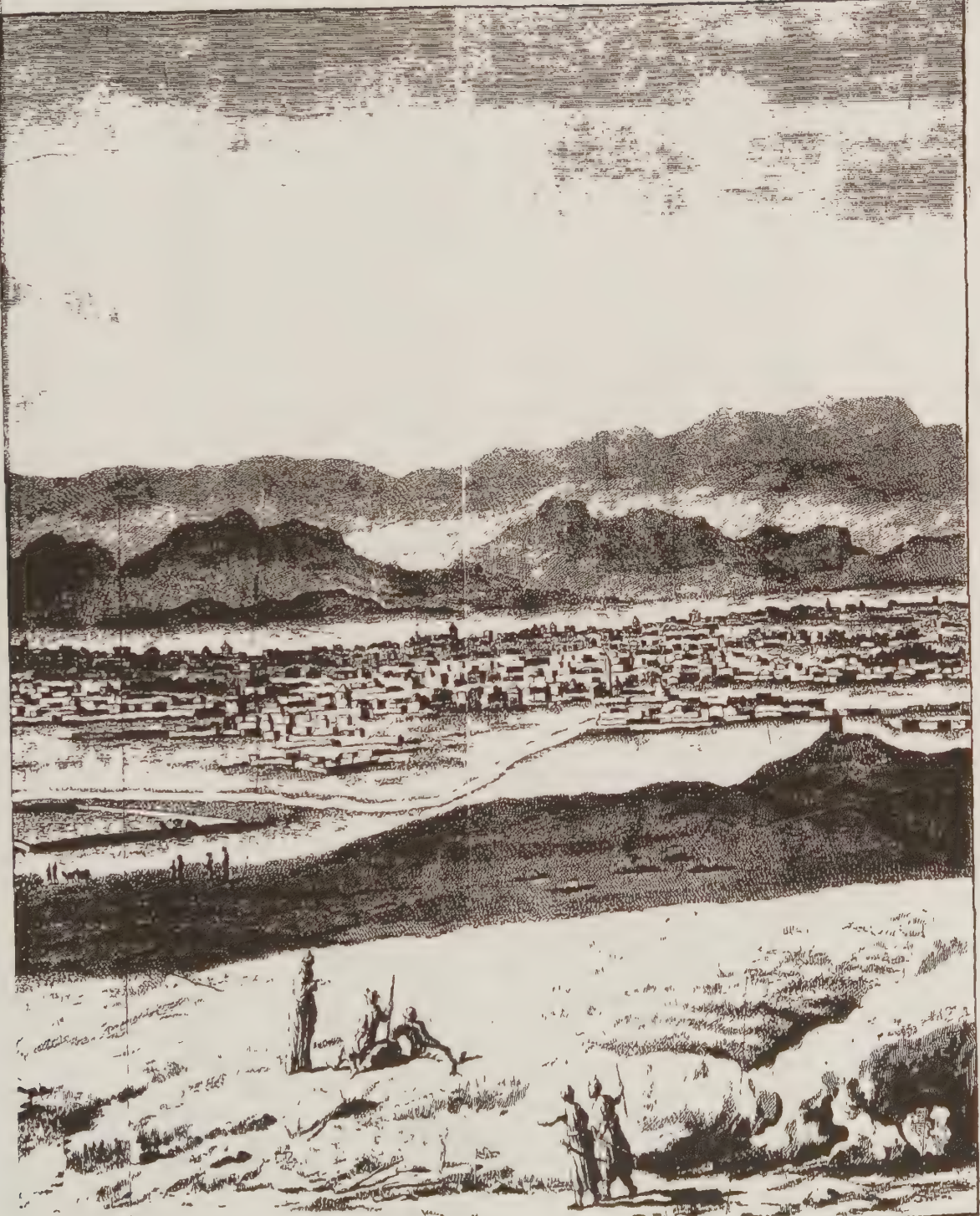














1704 It is to the southward of the royal palace, and to the northward of the *Nachroe-chone*, a building for the Kings musick It consists of two lofty galleries distinct from each other, and between them you see the imperial gate, of a fine architecture, lofty, and built of fine stones, thro' which you go into the *Bazars*. Upon this gate you see a representation of the battle between King *Abbas* and the *Usbeck Tartars*, it is in painting, by an artist of the country Above it there is a striking clock, the only one in all *Persia*, and on the same side you have the pavilion of the machines or of the clock, which moves some wooden puppets in a wheel, not worthy to be seen by an *European* A little further to the eastward you come to the mosch of *Shig-lofolla*, so called from one of their doctors, whom they reckon in the number of their saints It is one of the chief in all the city, and is adorned with a fine dome, covered on the out-side with green and blue stones incrustated with gold, and with a pyramid, upon which there are three balls of the same metal The front door comes into the great square, and you ascend to it by several steps, it is round, and forty paces in diameter, as I was assured by one I had desired to measure it, for it is unlawful for Christians to go into it The royal mosch called *Sbal-mazyt*, is on the west-side of this square, and is the most considerable in all *Ispahan* It has a dome like the former, and two doors in front, on each side of which there is a pillar, they are more lofty than the mosch itself, the whole of green and blue, with an incrustation of gold, very charming to the sight About it you see several *Persian* characters in white, and the dome has two columns This mosch is round like the former, and is eighty-five paces in diameter There is a fine fountain or baton in the court opposite to the entrance, and to say the truth of the matter, these two moschs are the greatest ornaments of the

Royal  
mosch

meydoen or great square. The gate of *Ali-kapie* is but two hundred and sixty six paces from this last mosch, and the whole square is surrounded with lofty buildings, and with porticoes full of shops and artificers Those in the service of his Majesty are on the side of the court; and besides all this, the greatest part of this square is full of tents, where they expose all sorts of things to sale, but they pack up their goods at night and leave a watch behind, which go the rounds in the night with dogs. Most of the buildings there are shaded with elms, and you there continually see a prodigious concourse of people, and among the rest, a great number of persons of quality going and coming from court You have also here numbers of buffoons and mountebanks, but they sell no medicines, and do no more than divert the people with idle stories, which they are paid for by their hearers and spectators Some of them have apes and monkies, which play a thousand tricks to draw the people about them, for there is no nation under the sun so fond of the bagatelle as the *Persians*, and their coffee-houses, bazars, and the like, are accordingly full of these buffoons In the middle of this square or market-place there is a large and lofty pillar for publick sports, and upon which they commonly fix the prize which usually consists of a golden cup or some such thing, the parties that contend for it, ride by it on full speed, and turning the body, at once send away their dart or arrow, and stop at once, but none are allowed this but persons of distinction and men of the sword, and he that wins the prize lays hold on it, and puts it upon his head in token of victory, the King also makes him a present, more or less, according to the value he has for him, but it is commonly a golden quiver full of arrows But these sports have been but little in vogue since the accession of the present King, whose inclinations carry him another way, and

1704.

1704 are very different from those of his predecessors, under whom this pillar was erected. In former days they never failed to have a tournament upon the festival of *Nou-roes* or of the new solar year, a solemnity strictly observed by the ancient Kings of *Perfia*, and, according to the annals of this country, even in the days of *Darius*. Upon these occasions they always struck and moved off the tents that usually stand here, and ploughed the ground with oxen twenty days before hand. The King was seated upon a kind of gallery or theatre, called *Tala-el*, over the gate of *Ali-kapie*, which is very lofty, and of a fine architecture. The races being over, there came on wrestlers and rope-dancers, and then they had fights of bulls and rams. Upon these occasions they had also jugglers, which the King at this day will no longer admit of, the directors of his conscience having informed him the toleration of them is sinful and immoral, nor do they any longer allow of dancing women and courtezans, who formerly abounded on all sides.

Derre-  
er  
view doon

You have a representation of the *Meadon* or the great market place in number 75. This first view was taken from the side of the house for the King's musick. The letter *A* distinguishes the *tala-el* or the theatre, over the gate of *Ali-kapie*. *B*, the royal mosch. *C*, that of *Sbig-lotf-aila*. *D*, the *Wagtis-sai aet*, or the pavilion of machines. The tents are there also represented, and the pillar for races. The second view represented in number 76, was taken from the east near the royal mosch. The Letter *A*, distinguishes the *Tala-el*, *Ali-kapie*. *B*, the mosch of *Sbig-lotf-aila*. *C*, the pavilion of machines. *D*, the house of musical instruments. *E*, the *Derre-kar-ram*, or the gate of the Seraglio, of which you do not see much. The pillar is there in the middle of the square. Along the portico of the palace there runs a balustrade of painted wood, on each side this balustrade contains one hundred and

nineteen pieces of small cannon 1704 whose carriages are much out of repair, and especially the wheels. There is a canal by these cannon, which were brought from *Ormuz*, in the reign of *Abbas*, who made himself master of the place by the assistance of the *English*.

You go into the palace by the gate of *Ali-kapie*, which is finely built, and ten paces broad, it is more in depth, with a lofty vault or arcade, with pretty niches on the sides of the wall. When you are got thro' it, you see lofty stone walls between which you get to the buildings and garden; the gate of the *Haram* is nearly like this, it was built while I was here, and gilt in the front. The first time I was at court, in the absence of the King and his women, I went through a gallery between these walls, and thought the entrance of it quite royal. From thence I went to the new Seraglio of the women, which is full of small magnificent apartments, with walls white without and painted with flowers. At the end of this building on the right-hand, there is a great apartment of the neatest sort, surrounded with rooms, which were then not finished, and upon which they were then at work. From thence you go into the hall of *Tiel-setton*, or of the forty pillars, where the King usually gives audience to foreign ministers, and twenty of these columns are of wood painted and gilt. This hall is very spacious, and the walls of it are blue adorned with flowers and foliages. You here see also some figures of *Europeans*, dressed after the *Spanish* manner, and otherwise, and eight other pillars in the back part of this building, four of a side, and four other in an apartment which was shut up. Before this apartment there is a great court full of fena's, and over-against it another smaller, behind which is the Seraglio, and between both a fine basin or fish-pond lined with great stones, with which also the court itself is paved. This basin is one hundred and

Magnif-  
cent ba-  
sic









E

LE M







1704 eighty paces long by twenty four  
broad From thence they carried  
me into another court, and then  
into a great building, where there  
was an hall of extraordinary dimen-  
sions, very lofty and very light, with  
great curtains which fell from the  
ceiling down to the floor. I had  
the curiosity to lift up one of them,  
and found this hall full of looking-  
glass, and adorned with fine co-  
lumn of wood, painted and gilt,  
it is the very finest part of the palace,  
and here also the King gives audience  
to foreign ministers. There are fine  
fountains or basons before it, and a  
canal to water the trees of the gar-  
den, this palace is divided into fe-  
veral parts, and has several gardens  
divided from each other You have  
here also fine stone galleries, cover-  
ed, and adorned with niches on the  
sides, and stone benches three foot  
high, and several other apartments  
exclusive of the new seraglio, for  
which the King pays yearly the  
sum of three hundred *Tomans*, every  
*Toman* about forty florins of our  
money, all the shops about the  
*Mey-doen* and *Chiaer-baag* are obliged  
to contribute to it, and the clergy  
have all the revenue of the gardens  
belonging to it, by a grant from  
*Abbas* the first

The King  
uses mu-  
sic

There is  
a bench

The King delights much in mu-  
sic, and keeps a great number of  
hands for that purpose at the *Nach-  
toechbone* Their chief instruments  
are the *Karama*, which is somewhat  
in the nature of the trumpet, there  
are some of them five inches in cir-  
cumference at the mouth end, and  
four foot at the other, and seven  
foot six inches long, so that there is  
no making use of them without a  
rest, they give a very extraordinary  
sound, they have also the *Koes*, a great  
drum, five foot two inches deep,  
and nine foot nine inches round,  
but it is never used except in war,  
and those that beat it ride upon  
camels, the *Hool*, which is a drum  
like ours, the *Nagora*, a small kettle-  
drum, and the trumpet or the  
*Nasier* They have harpsichords  
also, but the chief instrument in use

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with them is the *Kan-on-shi*, a kind  
of violin They have also the *Scorina*  
or hautbois, several sorts of flutes,  
the harp or the *Morgue*, a kind of  
a flat copper bason, upon which they  
strike and make a great noise Be-  
sides all these they have several other  
instruments we know nothing of in  
our parts

The chief exercises of this nation  
are riding and darting the *Amer* or  
cane, shooting with the bow, and  
fowling, and their usual pastimes  
are tobacco and conversation They  
are moreover great lovers of chess,  
and play at it perfectly well.

Having thus said all we have to  
observe concerning the *Mey-doen* or  
great market-place, let us go to the  
*Chiaer-baag*, or the fine alley or  
walk of *Ispahan*, which signifies also  
the *four gardens*, and is one of the  
principal ornaments of this capital  
You go to it by the gate of *Daer-  
wasey-doulet* or of *Prosperity*, built  
by *Abbas* the great, to the south.  
This Prince ordered some of his  
counsellors of state, to build some  
houses at their own expence, at the  
entrance into these gardens along  
this fine walk One of these Lords,  
called *Gemshe Ali Khan*, accordingly  
erected a building in form of a tower,  
against one of the walks that runs  
along the river, the rest followed  
this example, and strove to out-do  
each other in adorning it with fine  
stone buildings, and among the rest  
with a pavilion at the entrance,  
whence the King as he came out of  
the gardens might see all these edi-  
fices.

At the distance of two hundred  
and fifty paces from the gate of the  
city, as you go along by these gar-  
dens, you see two buildings opposite  
to each other, with great gates that  
go into the gardens, and in the mid-  
dle of this alley is a large octogon  
bason, two other buildings like these  
at three hundred and thirty eight  
paces from thence, with a square  
bason, and one hundred and seventy  
paces farther you come to a cross  
way, extending to the walls of the  
gardens. This cross-way is full of

E e e

benches

1704 benches, wooden-chair, and tables, and here in the evening you always see a great number of *Persians*, smoking and drinking coffee, the ground here has a slope, where there are trees which afford the finest shade in the world, and accordingly it is almost always thronged with people on foot, and on horseback, who there divert themselves with racing and several other exercises. As you go still farther you come to a great stone-gate, belonging to one of these gardens, and a little farther is two other buildings, where they retire to smoke, and a little farther another cross way, then two buildings like the former, and between them a square basin. Here they smoke also and drink coffee, and here you have a great number of bucklers, and bows and arrows, belonging to the *Mamut-kollads* and the *Herderries* we have mentioned before. At some distance from hence there is another octagon basin, which butts upon a way which is crossed by a fine river planted on each side with sennas. The great road extends above two hundred paces beyond this along the palace and the royal garden, where there is a kind of menagerie. The bridge of *Alla-werd-Khan*, the name of its founder, is but eighty paces from hence. The road near it is one thousand seven hundred and fifty one paces long, and sixty eight broad, adorned on each side with senna's planted in the reign of *Abbas* the great, above one hundred years ago. The part where these trees are planted is five paces broad, and is raised one foot and an half above the way or road itself, which is full of sand. This raised way which runs between the wall of the garden and these trees is paved with large brick, where with also the canal that crosses the *Chiaer-baag* is lined. On the sides of these trees which are regularly planted at the distance of ten foot from each other, is a conveyance to water them.

The bridge of *Alla-werd-Khan* is upon the river of *Zendercet*, five hun-

ded and forty paces long and seven-1704 teen broad, and built of large stones. It has thirty three arches, some of which stand upon sand, which is very hard in this place, and under them the water runs when it is high. There are ninety three niches upon this bridge, some of which are stopp'd up and some of them open, and the two ends are flanked by four towers. There are parapet walls of brick, with holes throughout the whole length from the one end to the other, so that you have here the finest sight in the world, together with pretty summer houses upon it at the two ends. Four hundred and sixteen paces from this bridge, there is a water fall received by a basin sixty paces long and forty paces broad, and near this fall there are eleven large stone steps in a ruinous state, and not far off a great road, trees, and a slope-way, which afterwards becomes level. At some distance from hence you see two other houses of pleasure, and afterwards twelve others, two and two, at nearly an equal distance from each other, quite to the end of this fine alley or way, which is every where of the same breadth, and bounded by the King's great garden, which extends from the water-fall quite hither. There are on each hand one hundred and forty five sennas, and some mulberry trees between them, and from the end of the bridge to that of the alley is two thousand and forty five paces, to which if you add the length of the bridge itself, which is five hundred and forty, and the way on this side which is one thousand seven hundred and sixty one, you will have in all four thousand three hundred and thirty six paces. This magnificent alley butts, as we have already observed, upon the King's great garden, where there is a fine building painted without like the rest, and adorned with festoons of flowers and foliages. The entrance into the garden is delightful, the middle walk is adorned with a fine canal, with a sloping fall and several





# PONT ALLA-WERDIE-CHAN











LE CHYAER-BAE G.





LE CHYAER-BAEG











1704 jets of water. This garden is extremely spacious, is full of fine walks and fruit-trees which have a very charming effect, tho' it would be easy to heighen it with other ornaments. It is two thousand two hundred and eighty paces in length from north to south, and one thousand six hundred and forty five paces in breadth from east to west, they call it *Hajen-skernp* or the garden of a thousand paces. You have here several lofty towers of earth, which serve for dove-houses, with the dung of which they manure their melon grounds.

*Representation of the Chaer-bag*  
In number 77, you have the first representation of *Chaer-bag*, taken from the west; it was drawn by the side of the river of *Zander* or *Zanderpauze*, which rises from four great springs or wells, called *Cheriz* *sm* *de*, or the source of springs. This place is in mountains, five days to the westward of *Ispahan*. There are people who give it two places to spring from, the first of which is but three days from *Caracul*, in the wilderness of *D*, and the second where we are to see it, and it to be, for the rest it takes itself three days to the eastward of *Ispahan* in a marshy plain called *Cer-hom*. In this representation every thing that is to be seen is distinguished by figures, for example, number [1] points out the gardens which run along the fine alley or walk of the *Chaer-bag*, with the way that leads to the bridge, [2] the bridge of *Alla-werdie Khan*, [3] a building erected in the reign of King *Sef*, to be an abode for a *Dervish* who had been sent for from *India*, and who refused to come, [4] a house where they wash the bodies of the dead, [5] the buildings of the *Chaer-bag*, [6] that of *Gem-shilahi-Khan*, [7] a dove house, [8] the river of *Zander*.

*Second representation*  
The second prospect taken is the *Chaer-bag* itself, near the bridge in number 78. The letter *A*, distinguishes the King's garden, *B*, the bridge, *C*, the house where they wash the bodies of the dead,

*D*, the river, *E*, the mountains of *Kaiffa*. The other buildings are represented to the right and left as they are in the *Chaer-bag*.

The third representation was taken from the bridge, on the side where the garden gate is, where you see a tower to garner the wind to refresh the lodgings in summer, by means of certain pipes which come out of the roof and convey the air into the chambers. The fountains and the walks which go towards the building on the side of the city-gate on the left hand, and to the right of the wall of the gardens of the royal palace. This prospect is in number 79.

The fourth, represented in number 80, was taken from the other end of the bridge, and shews the way beyond it, with the buildings to the right and left, the water-fall and the basin, and the way which goes to the end of the building of the King's great garden.

The fifth is from the other end, and in number 81, shews the front of the building of this garden and the canal which runs by the front gate.

The bridge of *Sbur* is also a fine building, a quarter of a league from the gate of *Hajen-abaet* whose name it bears. It is on the east side of the city, and one hundred and eighty eight paces long by sixteen broad, it is built with free stone, and has on each side forty two niches, some of which are open, and some not. It has twenty arches under which the river runs when it is high, and eight others on the sides, five to the right and to the left. The building on the middle of this bridge is open on each side, and you go through it to go to the bridge above. To the eastward which is the most proper situation for drawing of this bridge before its arches, you see a fine smooth way, which is eighteen foot broad. From hence, twelve steps you go down to the river, when it happens to be low, which almost always is in summer, so that horses ford it with very great ease,

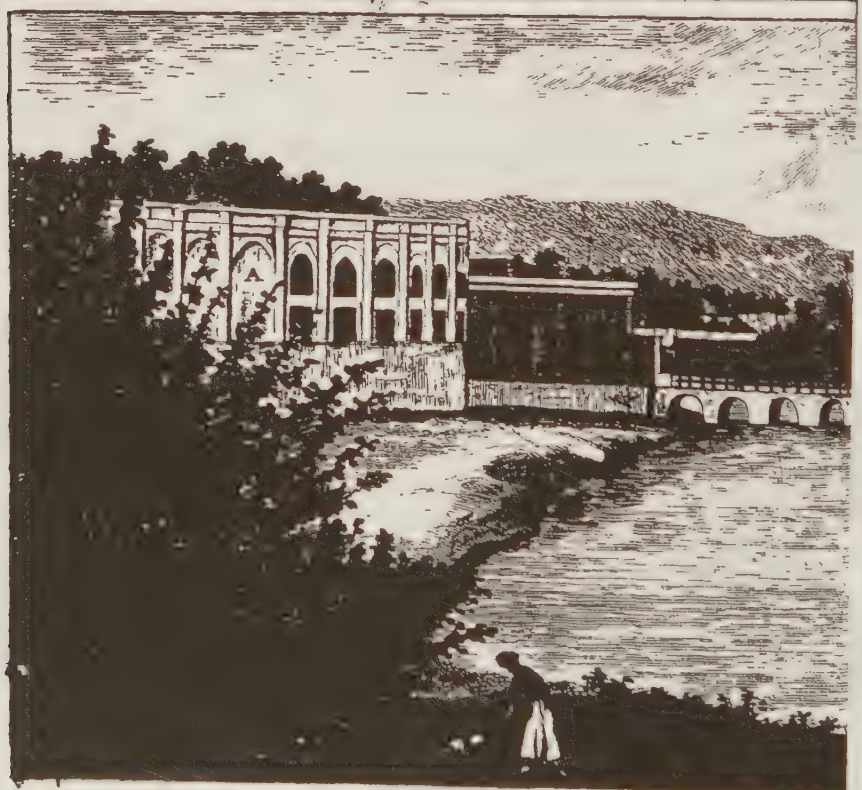
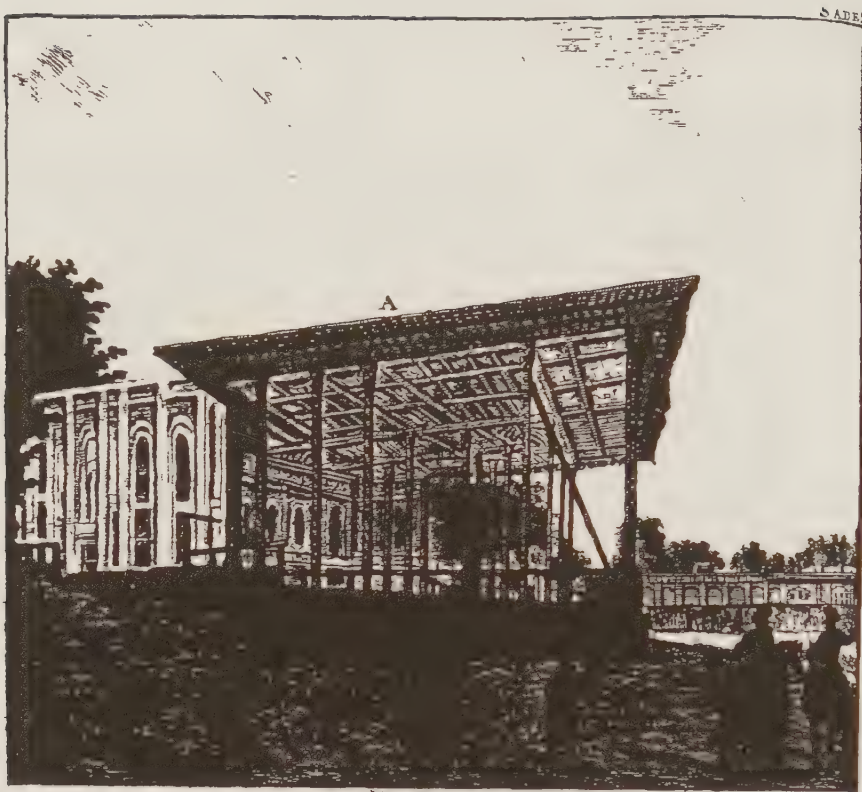
1704 ease, this is the more surprizing as this river is sometimes so full and rapid, that it throws down and sweeps away whole houses, as happened in the month of *April* of the year 1699. These steps we have been speaking of are divided into nineteen parts, separated from each other by a passage or canal through which the river runs, but it happens that some of these divisions have but seven or eight steps, and there is a fine building upon this bridge, under which they walk, and cross it. That which appears at the foot of the bridge, serves for the front gate of the King's garden on the city side, there is on the other side another like it, concerning which we shall speak hereafter. This bridge is represented in number 82. The figure [1] distinguishes the bridge in general, [2] the garden of *Bage-najeri* [3] that of *Sadet-abad*, [4]

the river of *Zaid-ri*. There is no 170a. thing more pleasing to the sight than the view to the eastward from upon this bridge, and in the evening you see an infinite number of persons of both sexes, taking the air by the river side, near the water-fall, and in the fine way that runs along the arches of the bridge, some on horse-back, some on foot, smoking and drinking coffee, which they there find ready prepared for them. The garden of *Sadet-abad* is to the south-east of the city, and extends quite to the westward of this bridge, so that it contains a vast quantity of ground, it has a fine *Haram* or seraglio built of stone, by the river side, where there is also another bridge with a rail or balustrade instead of a parapet, it stands opposite to a garden, which you go into by crossing it. This bridge has seventeen arches. There was a loftier build-



PROSPECT PROCHE LE PONT HASSAN ABAET









1704 ing above this seraglio, which was  
 burnt this summer while the King  
 was there. On one side of this  
 building you see a fine \* *Talae*,  
 where his Majesty gives audience to  
 foreign ministers, behind which there  
 is a magnificent building forty paces  
 long, by thirty three broad, and the  
*Talae* itself is thirty-six by forty-  
 two, with two steps in front, each a  
 foot and a half high, in the middle  
 there is a marble basin which is  
 eight paces by six. Going still far-  
 ther, you come to a place raised  
 three foot without steps, and ano-  
 ther like it a little farther, on the  
 side of the walls of the building  
 from whence you go into the apart-  
 ments, and here you have a basin  
 of four paces by six. Upon the  
 walls are six pictures in niches, as

\* A sort of  
 gallery or  
 amphithe-  
 atre, open  
 on three  
 sides

big as the life, they are of men and 1704.  
 women, and four of them are re-  
 presented in the *Spanish* habit, with  
 each a glass of wine in the hand.  
 You have here also two women  
 painted on the two walls, beside  
 each other, one after the *Spanish*  
 manner, and one dressed after the an-  
 cient manner, but they are very in-  
 differently done. The rest is all gilt  
 from top to bottom, and adorned with  
 flowers, foliages, and animals, and  
 with twenty columns painted after  
 the same manner, and striped with  
 blue and red, which has an effect  
 pretty enough. You have the whole  
 in number 83, where the *Talae* is  
 distinguished by the letter *A*, the  
*Haram* or seraglio by *B*, the bridge  
 by *C*, and the river by *D*. When  
 the King is there he stops the course

PONT ZIARESTON





1704 of the river by word and holes in the canals or openings of the bridge of *Hajān-Ab*, to bring the water to run by the *Tala*, near which there are two or three poor vessels in which he divers himself with rowing with his concubines.

I drew another prospect from a lofty summer-house in the garden, from whence you have a prospect of the bridge of the *Chiar bag*, you have in number 84, the letter *A*, distinguishes the seraglio, *B*, the bridge which answers to the garden, on the other side, *C*, that of the *Chiar-*

bag, *D*, the river, and another 1704 bridge at a greater distance from the city, it is called *Shan'son* and has ten arches and a large building on one side thro' which you go to cross it. The prospect here, on all sides, delightful and the river full of large rocks around which it sweeps. Here I would add that at the distance of five days to the south-west of *Ispahan*, upon a lofty flat hill you meet with the source of the *Aeb-clu-River of* *ran*, whose water is most excellent, <sup>Aeb Chieran</sup> and produces good fish especially trouts. It falls into the *Euphrates*.

## CHAP XLII

*Of the Kings of Persia, of the Affairs of State, and of the great Officers of the Crown.*

THE monarchy of this great kingdom is one of the most despotic, and most absolute in the world, the King knows no rule for his conduct but his will except with regard to religious matters, which they say he dares not alter, he sovereignly disposes of the lives and goods of his subjects, of what quality or condition soever. He is born in the seraglio which is guarded by black eunuchs within, and by white without, and there is brought up between four walls without education, and without the least knowledge of what is stirring in the world, like a plant that languishes upon the face of the earth, when deprived of the vivifying heat of the sun. When he has attained a certain age, they give him a black eunuch, who is to be his pedagogue, and teaches him to read and to write, he instructs him also in the Mohammedan faith and law, and how to purify himself, to wash, to pray, and to fast. Nor does he fail at the same time to fill his head with the great actions and miracles of their prophet and the twelve *Imams*, and to inspire

him with an implacable hatred of the Mohammedan *Tatars*, and the Mogul, whom the *Persians* condemn and curse, thus king thereby they do a meritorious action, and render an acceptable service unto God, but they take no manner of care to instruct him in history and politics, nor to fire him with a love of virtue, on the contrary, to take him off from all sorts of useful reflection, they abandon him to women, and indulge him in every kind of sensuality from his most tender years. Not satisfied with thus debauching and perverting his mind, they make him chew opium, and drink *Kochenar* or *Poppy-water*, into which they put amber and other ingredients which excite to lust, and charm for a time with ravishing ideas or visions, but at length sink him into an absolute insensibility. Thus it is that he passes his days till the death of his father, when they take him from out of the *Seraglio* or *Haram*, to seat him upon the throne, which of right belongs to him by succession or by will. Then come all the court and throwing themselves at his feet, give

1704 give him signs of submission. At first surpris'd at all he sees, he beholds the scene as a dream, not able to conceive what can be the meaning of so great a change, but by degrees he becomes accustom'd to it. At last, he begins to have some idea of himself, and every one strives to please him and to obtain a share of his favour, but no one thinks of giving him any good advice or in the least to open his eyes, on the contrary their endeavor is to keep him locked up in such ignorance as may best turn to account, and when the *Attemaed-doulet*, who is his first minister, has any favour to ask of him, which he never fails to palliate under the specious appearance of public good, he takes his time when the King is in a good humour, and with the pipe in his mouth, and always obtains whatever he wants, either for himself or his friends, by flattery himself his Majesty's *Cosbaen* or *wislim*. But when he talks to him of affairs of state and such business as may require a particular attention, he is deaf, will lend no ear to him, and turns his thoughts upon such things as are pleasing and suitable to his humour and inclination. Nor does this minister ever perceive any thing of this kind in his master, but he changes the discourse and calls for delicious meats, and sends for the musicians and dancing women, that are kept on purpose at court, then he exhibits to him combats of bulls and rams, and diverts him by all the means he can contrive. He sees the combats and the other exercises from the *Talaal* over the gate of *Al-laprie*, which looks upon the great square of the palace, and all this is much more pleasing to a young and unexperienced Prince, than the puzzling his brain with the affairs of his Empire. At last when he is weary of these amusements he withdraws into the Seraglio in quest of others, and whatever business has been proposed to his consideration is put off to another time. So that this first minister is obliged to repair twice a day to the door of his Majesty's apartment, to watch a favourable opportunity to open matters to him, or rather artfully to draw the Prince into a consideration of the same, and as it were by accident, but he takes care that he is in a good humour, for if he did otherwise, and abruptly accosted him with his business he might incur his heavy indignation, even tho' the welfare of the whole empire depended upon what he had to say. Hence he seldom fails to wait on this Monarch when he goes abroad, when he sometimes has the good luck to find him in a disposition to lend him an ear. For the rest his pleasures know no interruption, and they pick out the finest maidens of *Georgia* and *Armenia* to put them into the Seraglio. And even when the King goes out on his sports, he for several leagues around, turns the men out of their houses, to have the pleasure of hunting or fishing, or otherwise diverting himself with their wives. The King that reigns at present has also given himself up to wine since he has been upon the throne, and drinks sometimes for whole days and nights together. And thus is it that these Princes dream away the first years of their reign, without any the least concern for the welfare of the state, or their own glory, and the grandees of the court eagerly lay hold on the opportunity thereby to enrich themselves and procure employment for their relations and friends. The governors of the provinces follow the example, and make up a purse by every sort of rapine and extortion, not sparing even the revenue of the crown itself, and they do it with impunity by communicating part of their plunder with the grandees, who are in favour and possession of the King's ear. And these disorders prevail till the Prince has made choice of an able minister to stop the torrent of irregularity, and repress this licence. Then he begins to open his eyes, according to the gift nature has blessed him with, but he frequently relapses

1704 relapses again into debility, and gives a scope to his vicious inclinations. At length when he comes to be thirty five or forty years old, he seems to retire from his former state of insensibility, he begins to reflect upon things, and to turn his thoughts upon the business of his empire, and to comprehend it, in proportion to the degree of his natural sense. He in consequence of this applies himself to the regulation of what he discovers to have been amiss in the youthful years of his reign, and to provide for the necessities of his great Kingdom, but it commonly happens that he begins too late, death steps in between him and his good designs, and the state sinks again into its former misery.

F -- The first minister of this potent Empire as we have already observed, is called the *Attemaed-doulet*, or the *support or director of the Empire*, who is also called *Vizier-azem*, or *the great porter of the Empire*, as he almost sustains the whole weight of the Empire. This minister who is overwhelmed with business, is exposed to a thousand ugly accidents, besides that he must be continually upon the watch, for fear he should either be supplanted or fall under his master's ill opinion. Accordingly his chief study is to please him, to secure to himself the ascendant over his mind, and to avoid whatever might give him uneasiness or umbrage, with this view he never fails to flatter him, to lift him up above all the Princes upon earth, and to throw a thick veil over every thing that might help to open his eyes, or discover to him the weakness of the state. He even takes very particular care to keep him in utter ignorance, to hide from him or at least to soften all disadvantageous news, and above all immoderately to exalt every the least advantage he obtains over his enemies. By this sort of policy it is, that the minister is able to aggrandize his family, and to raise his friends to the first posts of his Empire. Nor does he ever want

a pretence for ruining some and advancing others, and this is the easier for him to do, because all in employment are guilty of malversation. He has also a thousand opportunities of serving those in his interest, and who give him a share of their plunder, and to send them royal robes by the officers of his house, who are greatly rewarded for the same, and which serves them instead of wages. The governors of provinces and cities endeavour for these presents of honour by underhand practices, nor spare for money to procure them, that they may be the more feared by those they govern, who must not dare to complain of their misdeemeanors, when they see them so much in favour at court as to obtain these robes. After this manner it is that the *Attemaed-doulet* is in perpetual agitation, to support himself, to raise some and destroy others, according as he is actuated either by love or hatred. And yet with all his arts and precautions he can never be quiet in his mind, as we have already observed, for he cannot assure himself of the fidelity of any one person, those he has been kindest to, being often the first to hasten his destruction, when they find that fortune has given him a shock. In fidelity and ingratitude have taken <sup>Infidelity</sup> of the Per such deep root over all this coun-<sup>shians</sup> try, that children make no scruple to cut off the ears, the nose, and to cut even the throats of their parents, whenever the King commands it, and this with the bale and mercenary view of possessing their posts in the government, a cruelty sufficiently pregnant of examples. In a word, as the fortune of this first minister depends wholly upon the whim of a capricious master, who blindly obeys the impulse of his passions, without any manner of regard to right or reason, he is frequently ignorant of the calamity that is to befall him the very next day. Moreover, tho' he is first minister and the greatest man in the Empire, he is at the same time the most abject of all



1704 all slaves, never enjoying a moment's peace within, and ever fearing to lose the good graces of his lord and master, he cannot please every body, and must answer for all the evils that happen to the state

Chief of the Curds The next officer of rank is the *Koertjie-basbé* or general of the *Curds*, a body of troops they select from among the *Turcomans* or original *Tartars*, an old race of hardy soldiers, who live by themselves under tents in the country, and lead a pastoral life with their cattle, they are scattered over all *Persia*, and mix not with the rest, they serve on horseback, and their arms are bows and arrows

Chief of the slaves The next to him in rank is the *Coular-Agasie*, or the general of the *Georgians* and other white slaves, who are armed like the former with bow and arrow, and are an order of soldiery erected by *Abbas* the great, the rest are as follow

The *Tufingchi-agasi*, or general of the body of *Mulqueteers*, which are picked out of the country from among the most laborious and most robust of the people They serve on horseback in the field, and fight on foot, these also were established by *Abbas* the great

Chief of the Mulqueteers These three generals were formerly under the command of a *Sephasalai* or fixed chief, but they are now under a *Seraei* only, a chief appointed for any particular expedition, after which he is discharged and rewarded for this extraordinary service

Great master of the household The *Nazir* or great master of the King's household, and chief of those who have care of the King's guests

Great huntsman After him the *Miershticbaer-basbé* or great huntsman, and the *Mirackor-basbé* or great master of the horse

Master of the horse Chief of the council of justice Among the principal officers of state we must reckon also the *Divan-beggi* or chief of the council of justice, who judges ultimately in all causes civil and criminal, except of such contests as are of small consequence, which are referred to the *Deroga* of the place where they happen.

1704 The *Muslausse-elminalik* or master of the accounts and finances, where there is an office to register the *Persian* troops, as well as certain officers, and the governments which the *Begles*, the *Klans*, and *Sultans* possess for the maintenance of their household and dignity, but in return for these concessions they are obliged to keep a certain number of troops on foot, and every year to pay a sum of money imposed upon them, besides that the Prince reserves a part of these royalties to himself

Chief of the chambers of accounts of the lordships which particularly belong to his Majesty, and the revenues which are appropriated for the support of the court

The *Vacka-nuriez* or the register of events, who keeps a journal of all that passes in the kingdom, and in the neighbouring provinces

The *Nameshum-basbes* or chiefs of the King's physicians, who are in great credit with this Prince, and who formerly, in many respects had the regulation of his conduct, but their authority is no more what it was formerly All these officers have a right to sit in the royal palace The chief of those who do not claim that privilege is the *Shik-agasi-basbé*, chief of the porters or great master of the court, who has the inspection of the palace, and the regulation of rank This great officer has commonly in his hand a great golden staff adorned with diamonds, and has his eyes continually fixed upon the King, that he may know his will and pleasure He himself executes his orders in the places where he happens to be in person, or has them executed by his *Yafools* or *Ushers*, when any thing is to be transacted at a distance It is this officer also that conducts foreign ministers into the presence of the King, holding them under the arm, and afterwards conducts them to the place where they are to sit, when they are allowed to do

1704 The *Megter* or chamberlain, he no more than the former is allowed to sit at court. This officer wears a purse at his side, in which are handkerchiefs, a watch, antidotes, and soporiferous herbs for the use of the King. He also has the charge of the cloaths the King commonly wears. He is almost always an eunuch, because he often goes with the King into the Seraglio, or *Haram*, which reflects great honour and authority upon him.

We must not forget the *Beglerbegs*, which in *Turk* signifies the lords of lords, who are governors of the great provinces or countries of the state. These have commonly *Klans* and *Soltans* under them, and consume the bulk of the revenue of their provinces, sending only a small part of it to the King in presents; but we have already said, they are burthen'd with the charge of maintaining a certain number of troops. For the rest they are as petty Kings in the provinces allowing for the allegiance they owe to his Majesty. There are fifteen or sixteen of these *Beglerbegs* in this Empire, and this post is so considerable that those in the enjoyment of it are invested with a rank in the royal palace immediately after the *Tor-jentki agasi* on the one hand, and the *Nazir* on the other, before the *Miersislikar-bajiri*, or the great huntsman.

The *Klans* and *Soltans*, who are also governors of provinces, differ but little from the *Beglerbegs*, and the *Klan* has barely rank above the *Soltan*. They enjoy also the revenues of the land in their department or district, and are obliged to keep up a certain number of troops, and make presents to the King, besides that some of them depend upon the *Beglerbegs*.

The *Derwashes* are the governors of the countries called the *King's domain*, which are appropriated for the subsistence of the court, and certain troops, and these have the inspection of the revenues annually produced by these countries. These have salaries out of the revenues of

the countries under their jurisdiction, and make presents to the King like the rest.

Besides these great officers of provinces, the fortresses and cities have their particular governors, which they call *Deroga's*. Those in great cities, as *Ispahan*, and the like, answer to what the *French* call *Lieutenans civil et criminel*. When they execute their office they have no respect to persons, and indifferently punish all delinquents, and keep the fines for their own use.

The *Calantaars* or chief of the common people, are the principal magistrates in villages and towns, but their authority extends over none but the common people in great cities, and particularly at *Ispahan*. They are properly speaking their protectors and plead their causes before the tribunals. These are the officers that fix the ordinary and extraordinary taxations, in which they have regard to the means and ability of the several inhabitants, and send the money they raise to the proper offices for the reception of it.

These have under them certain officers called *Ked-chodas* or masters of parishes or the inferior districts, who execute their orders, and much after the same manner with their chiefs protect those under their care, and gather what they are taxed at.

The chiefs or magistrates of small villages, exercise the same authority as the *Calantaars* in the great ones, and in towns. They call them *Ragies* or regent.

The office of *Shabander* or receiver of the duties upon all merchandise in the sea-ports is more considerable. He keeps an exact account of what he thus receives, and sends it to the *Mustofy-cassa* who specifies the sums in his register, they being appropriated for the subsistence of the court. These collectors or custom-house officers have fixed salaries, and have no part of the duties they collect, their office was formerly annual, but the duties are now farmed out for a term of seven or eight years, and

1704 even more, and hence they yearly levy twenty-four thousand *Tomans* which are at least a million of *Livers*, and sometimes twenty eight or about twelve hundred thousand

Prince of  
the mer-  
chants

There is another considerable office which is that of the *Meliktuziztaer* or *Prince of the merchants*, so called because it is he that judges and decides in all cases between merchant and merchant. He has also intire inspection of the weavers and taylors of the court under the *Nazir*, and the charge of providing the cloathing and things of that nature for his Majesty's use. Besides all this, he is the inspector of those who are employed to dispose of the merchandise silks and other effects belonging to his Majesty in foreign parts.

Surveyors  
of the  
roads

The *Raachdaers* or *surveyors of the roads*, who have the care of the highways, come next after this *prince of the merchants*. These farm a certain extent of the roads, and in vertue of that receive certain duties laid upon goods that travel within their limits, these duties are called *Raagdarie*, and they keep an account of them. This office obliges them to make good the roads, and to secure the highways, and binds them to reinstate such as have been robbed or deprived of their effects within their district, according to the value of the same, if they cannot be recovered. But when it happens that they do recover them, they take the third part for their own use, and deliver the rest to the owner. And for this reason they are bound at their own expence to keep a certain number of people armed, who are to patroll in the night, in times of danger, to prevent robberies and to detect them as much as possible. This is a most admirable regulation, but it were to be wished it was better executed than it is, that the traveler might perform his journey with more safety than he does at present.

Governors  
of castle

They have governors, called *Koetewael*, in great castles, and in all the fortresses of the Kingdom,

as at *Ormus*, *Candelaer* and so on. Their power is commonly limited and they depend upon the governor of the province. This word of *Koetewael*, signifies also the chief of the watch, and with his officers every night he patrolls in the streets, to prevent disorders and thefts, by seizing on robbers. At *Ispahan* and other cities of *Persia* this officer is called *Aghdaas*.

Nor must we forget the *Muktesib*, *Inspector of the markets*, who regulates the price of provisions and whatever else is brought to market for sale. He examines also the weights and measures, and punishes those who are defective therein. Having settled the price of provisions and goods, which he does every day, he carries a list of them sealed up to the palace gate, and they regulate the ordinary accounts according to this valuation.

It is now time to speak of the *Mehemander basbi*, or the chief of those to whom are committed the King's guests. His office is to go out of town to receive ambassadors, envoys, and strangers of quality or distinction, to take care they want for nothing, and to order them the usual supply of necessaries. For the rest they leave it to the choice of foreign ministers, whether Christian or Mohammedan, who are treated upon an equal foot at the court of *Persia*, to send for what they want to the King's stores, or to receive every day or once a week, as they like best, the value of the same in ready money. The business of this officer is also to carry their messages to the King and the ministers, and to conduct them to audiences when they are to be admitted. He also visits them from time to time, and talks with them, and endeavours to get out of them the reason of their coming, and why they reside at court, to give an account of all to the ministers. But when there comes an ambassador from the *Porte* or the King of *Indostan*, or other Mohammedan powers of the higher rank, they moreover send one of the grandees of the Kingdom,



1704 Kingdom, to wait on them as *Maitre*  
*d'hôtel* and *guest-keeper*, and he acquits  
 himself of all the functions of the  
*M'hemand-r-baj*, with regard to  
 other ministers.

Besides all these officers there is  
 a *Mar-mar-baj*, or surveyor of the  
 King's buildings, he lets a price  
 upon most of the houses that are  
 sold, in order to prevent the disputes  
 which sometimes arise upon the  
 sales, or upon the pretence of a right  
 to annul the contract, as if the party  
 had been taken at a disadvantage in  
 the bargain, and that the sale was  
 not according to form, a practice  
 allowed by the *Me'amm dan* law  
 when the price has not been ascer-  
 tained by this intendant or surveyor.

As for the ecclesiastical employs  
 the first is that of *Zedder*, or great  
 pontif, who is the chief also of all  
 the wealth and emoluments conse-  
 crated to the publick worship. This  
 office was formerly exercised by one  
 man only, but the late King *Sul-  
 man* divided it, and appointed two  
*Zeddres*, the one with the care and  
 charge of the legacies bequeathed to  
 the churchmen by the Kings of  
*Persia* whom they call *Zedder Chus*,  
 the other with the disposal of what  
 has been bequeathed by private per-  
 sons, and he is called *Zedder Me-  
 malik*. These two pontifs have  
 each of them a court a-part, where  
 they judge in civil causes according  
 to the directions of the canon law.  
 They dispose also of most of the  
 church benefices and particularly of  
 the offices of the *Siech-el-Isaan*, and of  
 the *Kasf-e-mute'el*, or inspector of  
 the moichs and consecrated burying-  
 grounds and the like. These offices  
 are so very considerable, that when  
 it happens that those possessed of  
 them are present at royal assemblies,  
 they take place of the *Attemaed-  
 doul*. The *Siech-el-Isaan* and the  
*Kaz* differ but little from each o-  
 ther, with regard to the trust they  
 have of monies, but the former is  
 nevertheless the most considerable.  
 For the rest, their functions are pretty  
 nearly equal, and they are mutually  
 a check upon each other. All con-  
 tracts between private parties must

pass through their courts, and they  
 must authorise all mandates and o-  
 ther writings of consequence.

The *Muztebid* or *Legist* is above  
 all ecclesiastics not only on account  
 of his learning, but because by ver-  
 tue of his office he is accounted sac-  
 red. It is he that settles and ex-  
 plains all points of faith, the mean-  
 ing of the *Alcoran*, and the *Hadges*  
 of their prophets, and the *Imams*. The  
 veneration they have for him runs  
 to that length, that their learned  
 men make no scruple to give out,  
 that the government of the *Moham-  
 medans* belongs of right to him, and  
 that the King is only the executor  
 of his orders, in virtue of which he  
 has the wielding of the sword,  
 wherewith he is obliged to chastise  
 those who are obstinate or disobe-  
 dient tho he has the power of do-  
 ing nothing by his own bare au-  
 thority. The reason they give for  
 this point of doctrine is, that all true  
 believers are directed by the will of  
 God, which is revealed to the *Mu-  
 ztebid* in the absence of an *Imam*;  
 that it is impossible for God to de-  
 clare such his will to temporal  
 princes, who are lost in the pleasures  
 of this world, and think of nothing  
 but the gratification of their passions,  
 regardless of the salvation of their  
 souls, who far from knowing God  
 are quite unacquainted with them-  
 selves, and neglect to seek after the  
 path which leads to eternal life.

The opinion the people have im-  
 bibed of the wisdom and sanctity  
 of the clergy is the reason they al-  
 most all of them affect a profound  
 dissimulation, with the double view  
 of keeping them in error, and them-  
 selves in the reverence they profess  
 for them. So that altho' they are  
 actuated by the most boundless am-  
 bition they discipline themselves  
 in the presence of the people, they  
 humble themselves that they may  
 be exalted, and would seem to despise  
 what they most eagerly grasp at,  
 in short by the exterior one would  
 imagine they aspired at nothing but  
 the joys of Paradise. They, when at  
 home, gather about them a number  
 of young people to instruct them in

1704 the way that leads to heaven, and to affect them strongly with the seeming zeal that fires them, they use these stupid youths with a most extraordinary tenderness and forbearance, they are never in a passion, their words are few, and they have such an air of wisdom and sanctity as is quite rapturous. Their cloathing is white and of camels or goats hair, and they wear large turbants which make them look meager and low. When they appear in publick they affect a great simplicity, and are attended by one servant only who carries a book after them, they go gently along, and keep their eyes fixed upon the ground. They are great frequenters of the moschs, where they pour forth long prayers with an affected zeal, and often withdraw into a corner, where they instruct young children, and sometimes they preach sermons to the people. By these artifices it is that they win the hearts of men, and inject a terror into the King himself, who would not dare to be guilty of the least innovation in the practice of their religion for fear of the heavy wrath of these holy ones. Many examples there are of this, nor can a stronger proof be given of the reverence they have for them than the privilege they have of sitting at a small distance from men of the sword at royal assemblies.

The manner how the nobility live at court is very different from theirs, the courtiers affect a very extraordinary civility, and an engaging freedom, but then the tongue and the heart never travel together. They entirely give themselves up to sensuality and pleasures, their habits, their equipages are magnificent, and they are so excessively fond of money, that there is nothing to be obtained of them but by bribes and presents. For the rest they are very affable and seem to be very good natured, but their behaviour is quite low and mean to those of whom they expect any favour, and they mortally hate those that cross them in what they solicit,

*Their dissimulation*

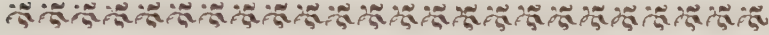
or sue for what they want, and these they use with a degree of barbarity quite inhuman, when it happens they have an advantage over them, they slip no opportunity of hurting them, and have the art of giving a bad turn to the qualities for which they are most valuable, in a word, they can never rest till they have destroyed them. On the other hand they are the most abject flatterers of those who are in the good graces of fortune, and in great employs, and attribute to them all the perfections they can possibly think of, but these even are no sooner fallen into disgrace, then they insult over their misfortunes, and most shamefully abuse those, who in the days of their prosperity, they were wont to lift up to the skies, and to these thus fallen it often happens that those who stand deepest in debt to them for favours, are the very first to tear them to pieces.

And much after same manner it is that their men of letters, or of the pen, as they call them in this country, behave in general. They are proud and self sufficient, envious and jealous of the merit of others, caressing and cajoling those they abominate most when they meet them; but no sooner is their back turned than they most unmercifully abuse them. Dissimulation is their favourite vice, and their vanity is such as to prompt them to applaud themselves upon every occasion, and without scruple to throw out panegyrics upon their own great merit. And yet, to all appearance, they are religious and devout, and affect to seem greatly disgusted with all worldly vanities, they have the joys of Paradise eternally in their mouths, tho' at the same time in private, they wallow in the most enormous and most unnatural sensualities. For the rest they have an utter aversion for the Christians of Europe, and for all that differ from them in matters of faith, nor would there be any safety for them in this country did not the laws of nations keep these infidels in awe.

1704

1704. Usury prevails here more than in any other country whatsoever, tho' it must be confessed there are good men here, as well as elsewhere, but in general we may say the *Persians* are ungrateful and void of all shame and modesty.

*Persia* consists of three orders like the states in *Europe*. The first consists of the nobility and men of the sword, the second of men of the robe, and the third of merchants and artificers,



## CHAP XLII

*Funeral of the Kings of Persia, qualities of the present King, his Picture, habit of the Persians*

THEY never publish the King of *Persia's* death till his successor has been seated upon the throne, and yet King *Saliman*, the father of his present Majesty, had no sooner given up the ghost, than the news of it flew over all parts by the indiscretion of his first physician. This Prince died upon the *twenty-ninth* of *July* 1694, in the *forty-eighth* year of his age, after he had reigned twenty-nine years. The officers of the crown and chief men of the Kingdom, immediately seized on the palace, and took care that every thing was quiet on all sides. The inhabitants shut up their houses and shops, and no people of rank appeared in the streets. Upon the *first* day of *August* his Majesty's body was placed upon a wheel carriage, covered with a most magnificent pall of gold cloth, and conveyed to a chapel a league from *Ispahan*, from whence it was carried to *Com*, there to be interred in the sepulchre of the Kings his fathers. All the grandees of the Kingdom followed him on foot, excepting one of the officers of the crown, called *Merfa-taber*, and an ecclesiastick of distinction, who, on account of their great age, were allowed to go on horseback. These lords were followed by the men of the robe and pen, lamenting and singing, and these were succeeded by a great body of soldiers, who attended the corpse

*Death of  
of the King*

*His funeral*

to the chapel, with flambeaux smoking but not lighted. When they had reached the chapel, all that and attended tore their garments, had returned to the city, leaving some of their friends or relations to follow the body in the night. They double the guards of the palace to prevent the disorders which are to be feared upon these occasions, in a town so populous and crowded with strangers. In the mean time the officers of the crown ordered the astrologers, according to custom, to acquaint them with a favourable or auspicious time when they might inaugurate the new King, persuaded that in that case the King would attempt nothing to their prejudice, and especially in the beginning of his reign. Till the astrologers had thus declared themselves, there was no noise of drums or trumpets to be heard, nor any other sound that might interrupt the solemnity of the mourning, and this consultation, which continued to the *sixth* of *August*, when the astrologers unanimously declared they had found the auspicious moment. They laid hold on it for the coronation of the deceased's eldest son, who had been taken out of the *Seraglio* immediately upon the death of this prince, and locked up in another apartment, where he remained till he was conducted to the throne, where all the grandees of the

*Coronation  
of the new  
King*





LE ROY HOSSEN

1704 the court came to throw themselves at his feet. Then they opened all the houses and shops, which had been shut up till now, and had bonfires and illuminations on all sides. The next day after the coronation, the new King called *Soltan bossein*, sent royal robes to all the Lords and Chiefs of the court, who till then wore their cloaths they had rent and torn, and there was an end of the mourning. After this the drums and trumpets were heard on all sides, and these rejoicings lasted forty days, according to custom.

The King was about four and twenty years old, not large, but well made, and handsome of face. I looked attentively upon him several times, when I was at *Isfahan*, to imprint a full idea of him in my mind, that I might draw his picture, in which I succeeded tolerably well. *His picture* He was in a summer dress, but I chose to represent him in a winter suit, which is much more magnificent. He is easily distinguished by a jewel he wears in his turban, with three black herons feathers, you see him in numb. 85.

*He is building* This Prince takes so great a pleasure in building, that they reckon he has that way expended four or five millions in the ten years he has been upon the throne, tho' the Gardens and the houses of pleasure cost him nothing. When he has a mind to build any where, proclamation of such his intention is made by sound of trumpet, that those who love him may come and work for him. Upon this the artificers repair to him from all parts, without claiming the least reward, nor do the grandees of the Kingdom fail to send others at their own expence. The *Armenians* are bound to contribute in the same manner, and I know it for certain that a large garden which was made in my time cost them three hundred *Tomans*, which amount to one hundred and twenty thousand livres.

This Prince is so given to women that he knows no bounds of his lewd practices, and is quite careless of the welfare of the state, and his

evil example is the cause that justice 1703 is ill administered in his great Empire, where licence reigns, and vice is unpunished. And hence it is that the high roads which were once so well secured, are now so full of robbers.

And hence also it is that the clergy have a very great ascendancy over this Prince as well as the eunuchs, the outcasts of human nature, and quite unworthy of high posts and honours, seeing they are no better than the guard of the *Seraglio*, a place devoted to the bestial pleasures of the King, besides that their air and mein has something shocking in it. But notwithstanding all this, they are the first in favour, inasmuch that the counsellors of state are obliged to pay court to them, and flatter them, a very mortifying circumstance for persons of birth and consideration, who could not possibly assure themselves of the King's good graces, or of the possession of their employes, without submitting themselves to such a lowness of behaviour.

There are some, however, who have a heart too big for such an unbecoming submission, and who know not how to disguise their thoughts. Some years ago there was a *Georgian* Nobleman, called *Rustan-khan*, a man of merit, and in possession of one of the first employes of the state, being Captain General of the King's Armies and Governor of *Tauris*, the ancient *Ecbatan*, the capital of *Media*, who had the boldness to tell the King, at a great feast, and in presence of the first Grandees of the court, *That he was an ignorant Prince, and that he never would know any thing*, and that in short he could not prevail on himself to serve him any longer. Upon this, he was the next day deposed, and received orders not to stir out of his house, which he obeyed. Mean time, his friends solicited so strongly for him, that they promised to restore him, but he was so far from thanking them for this officiousness, that he was angry with them for concerning themselves with his affairs, and declared that he absolutely



1703 solutely would not serve such a Prince and persisted in this his resolution to the day of his death

*D. O. a. r. az. i. r. m. a. n.* A certain grandee called *Me Jsa-be k.*, an *Armenian* originally but whose grand-father had embraced *Melammedanism*, drew a more severe censure upon himself in the year 1704, while I was at *Ispahan*, for speaking his thoughts too freely. This nobleman, who had been raised to the first posts, and to the government of the same city of *Taur*, after he had been general of his Majesty's *Georgian* and *Circassian* slaves, came to *Ispahan*, where the King asked him his business, and commanded him, without presuming to make any answer to return to his government, and repair from thence to *Ejterabad*, a town of *Mazanderran*, and there put himself at the head of his army and therewith to march against the *Turcomans*, who infested that country, and carried off the inhabitants and the cattle. He answered the King, He was very sorry he could not obey his Majesty's commands, because he had been well informed that at court they did not act as became them, and that he had been given to understand they only wanted to send him away to destroy him, that if it was necessary he should be sacrificed to the malice of his enemies, he had rather submit to his fate that instant, than have it fall upon him after his departure. This he said in a dry careless manner, and adding some reasons and arguments upon what he had said, he so exasperated the King against him, that they went to his house upon the sixth of *September* to seize him, and having bound him, carried him publicly to prison upon a mule, and clapt a seal upon all that belonged to him, but notwithstanding all this outrage, they released him a few days afterwards, upon condition he should confine himself to his house.

*Cor. r. m. a. r. m. a. n. g.* Many other examples might be exhibited of the violence and weakness of this Prince, who thereby to expose himself to the contempt of all his subjects that they publicly

say, They have nothing of a King 1704 but the name. And indeed it may with reason good be said, *Unhappy is the country which is ruled by a child*. They say his younger brother, who is kept in the prison, and who has both sense and merit, when he hears of the conduct of the King his brother, often cries out, *I cannot imagine what he does with the Crown*. This Prince one day sending him a bottle of wine, the other sent it back to him, disdainfully saying, *He did not want it*. These things so different from the manner of other countries, must appear strange and incredible to those who know nothing of the customs and maxims of this. For the rest, the weakness of this Prince is such that when he loses a trifle at play, he begs of the party that won it of him, to say nothing of it to the *Nazir*, who is to pay him.

It remains that we speak of the *Habit of* manner of dress among the *Persians*, <sup>the Persians</sup> whereupon we have to observe that their dress is shorter than that of the *Turks*, and different according to the rank and quality of the Person that wears it. The dress of the men of the sword, for example, is quite different from what is worn by the men of the robe, and the same it is with regard to their wives. There is also a wide difference between the dress of the married and the unmarried women, of women advanced in years and young women. The habit of the most considerable of the men of the robe is represented in number 86. The *Mandiel* or turban they wear upon the head varies also, they are of all sorts of colours, some striped, some wrought with gold and silver, and some white, The churchmen wear them much larger than any others, but extremely neat, and very nicely folded up, in a word their dress is very magnificent, and their garments mostly flowered, which in my mind however, does not so well become the men as the women, and to say the truth, the habits of the *Turks* are more modest, are better understood, and have a more masculine air with them.



1704 them For the rest, the *Persians* never alter their fashions, and have preserved that air of grandeur which prevailed among them in the days of *Alexander*. Persons of condition never go on foot, but on horseback, with runners on one side of them. Those of less consideration imitate them, and are obliged to incur debts to support them in this extravagance, but what they thus incur they never think of paying. The

grandeess and such as are rich adorn 1704 the bridles of their horses with massy gold, and others follow them in proportion. They have always their *Callion*, or pipe carried after them, which is properly speaking, and chiefly, a bottle of water, through which they draw the smoke of their tobacco. This *Callion* is adorned with gold, and is extremely neat, those of inferior rank adorn them with silver, and have them carried

FEMME PERSIENNE



1701 after he in the same manner. One of the

is adorned with the same ornaments as the first, and has his second, as well as the first, appear at court, where they are always considered in proportion to the elegance of their appearance.

The dress of the women seems to me to be still more agreeable, and is more elegant than the men's.

The dress of the women is more elegant than the men's. They wear a gown of silk or cotton, lined with a cotton cloth, which falls down a foot below the girdle, and when it is very cold, they wear a gown of furs or some other fur. When they go abroad they are from the waist to the feet covered with a white veil, which shows nothing of their eyes, as may be observed in the figure above, this veil is commonly all of one piece, they wear bracelets of precious stones, and have their fingers loaded with rings. The women of a middling rank, dress themselves in proportion to their means, and the wives of the nobility and men of the sword wear over their clothes a silk net, or something of the kind, which has a very pretty effect. To this I shall also subjoin the habit of the *Jaizls* or royal porters, who serve also in the quality of ushers. They wear a softer turban than the rest, with feathers, and great mustaches, like the nobility, and a beard upon their chin, which reaches to the ears. Some of them also wear beards after the *Turkish* manner. This *Jaizl* is represented in number 88. In number 89, you have the representation of a male black slave belonging to our director, with a great pompadour of a particular make, in his girdle, and in number 90 you have a female of the same complexion with a tea-board in her hand.

is two or three inches broad, and is adorned with pearls and precious stones, and upon the breast they wear a ruff which falls down to the girdle. One of these ladies is represented as going abroad in number 87. Over all this, in winter, they wear a gown lined with a cotton cloth, which falls down a foot below the girdle, and when it is very cold, they wear a gown of furs or some other fur. When they go abroad they are from the waist to the feet covered with a white veil, which shows nothing of their eyes, as may be observed in the figure above, this veil is commonly all of one piece, they wear bracelets of precious stones, and have their fingers loaded with rings. The women of a middling rank, dress themselves in proportion to their means, and the wives of the nobility and men of the sword wear over their clothes a silk net, or something of the kind, which has a very pretty effect.

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1704.



CHAP. XLIII.

1704



*Funeral pomp instituted in honour of Hussein. The manner how the Armenians at Julfa, receive their Friends. Arrival of an Ambassador from Turkey.*

Days of  
mourning

History of  
Hussein, of  
the mourn-  
ing of the  
Persians  
for him

Manner of  
this mourn-  
ing

UPON the sixth of May, the Persians began the mourning ordained for the commemoration of the death of their great saint *Hussein*, the son of *Ali* and *Fatma*, the only daughter of *Mohammed*, and this they enter upon as soon as they perceive the new moon. All the city puts on mourning, and great lamentations are made on the sad subject of his death, which happened, as they say, in the year 1027, when *Mohammed*, according to their computation, was obliged one thousand one hundred and eighteen years ago to fly from *Mecca* to *Medina*, to save himself from the persecuting fury of his enemies. It was in *Arabia* the desert that this saint lost his life, as he was flying with seventy two of his companions, near a place called *Kierbela*, where there is his tomb, and whither the Persians, who account him their true *Imam* or chief, resort from all parts with very extraordinary devotion. And, indeed, King *Abbas* the great boasted it as the most glorious circumstance of his life that he was descended from him, tho' that is an honour the Turks will not allow him. This mourning continues for ten days together, they appear in the streets in small companies of ten or twelve persons half naked, who blacken their faces, and are not very unlike our chimney sweepers, a frightful sight! they affect a mortified air, and sing out lamentations to the sound of certain castagnets, we have formerly mentioned. The murder of this saint is represented by persons in arms, and by his image which is very large and hollow, and put into motion by a person inclosed within it, and whose legs are plainly to be seen. Those concerned in this mummary and who carry this image

about, receive a reward from the spectators, who give them certain small pieces of silver of very little value, tho' indeed there are some who are more generous to them. For the rest, during this time, they preach publicly in the streets morning and evening, and especially in the cross-ways, and the other more frequented parts, which they inclose with tapestry and spread with carpets. They adorn also the walls with bucklers, and other pieces of armour and arms, and the pulpits for the preachers are raised up five or six steps, they hold some written papers in their hands, upon which they often cast their eyes, pronouncing the elogy, and reciting the actions and wonders of the saint. A second preacher some steps below the first, pours out, in his turn, the praises of *Hussein*, singing out with a loud voice. The places where they have these sermons are full of seats and benches, and as I had the curiosity to go to one of them with some friends, they no sooner saw us than they ordered us seats, for the respect they bore to our director, who was in great esteem at *Ispahan*. I staid there a good half hour, and observed that all the auditors were so affected by the eloquence of their doctors, that they were dissolved into tears. At the corner of the wall of the place where we were, they had placed a great figure indifferently well counterfeited, and stuffed with straw, to represent the murderer of *Hussein*, called *Omar*, whom they burnt at night in several parts of the city. These sermons or discourses are delivered also in the night in many great places, upon theatres erected for that purpose, with laths, upon which they place above a thousand lamps, but so awkwardly



1704. wardly and carelessly that the wind blows out the greatest part of them. For the rest, the number of spectators is inexpressible.

*Dar e of young Lads* Upon the Sunday following we celebrated the feast of *Whituntide* at our director's, and thither came two bands of young lads, nearly of the same height, and very neatly dressed, to dance according to custom. They had certain small sticks in their hands, which they struck against each other as they danced, and they were attended by two or three men of their district who sung. These dancers were continually throwing their arms over their heads with wonderful celerity, and assumed such attitudes and motions as were quite charming. These were to have been followed by a larger band, but upon the way they met with a band belonging to another district, which attacked them and retarded them, so that they could not come, besides that they were to go to court that night.

But to return to our subject, the chief solemnity of this mourning or funeral pomp, was a great procession which was exhibited the next day. I stood to see it in a shop in the *Bazar*, by which it was to pass.

*Great procession* This procession opened with some of the *Deroga's* officers on horseback, who were followed by some singers with each a taper in his hand, and in vests either of purple or black, agreeable to the nature of the solemnity and the lamentations that were made, some of them were also half naked, and others carried a great black standard furled up. After these, there appeared three camels, upon the first of which there appeared two boys almost naked, three upon the second, one behind another, and upon the third, the image of a woman covered up, with a little boy. Then five other camels, upon each of which there were seven or eight little boys, who were also almost naked, in cages of lath, and two ensigns followed them. Then a chariot with an open coffin containing a dead body, followed by another covered with white and some singers. After this there ap-

peared a chariot laden with incense and with two persons, and four little boys, with each a book in his hand, and with a table before them. This chariot was surrounded with what looked like tinned lamps, and was followed by a great standard furled up, and by twelve armed soldiers, with each an helmet on his head, and these by two little boys comically dressed up, with feathers and bells. Then came a young prisoner on horseback, followed by sixteen others chained one after another, and five others pinioned. After these appeared a chariot covered with sand, out of which appeared six bloody heads, but the bodies were not to be seen, so that one would have said they had been cut off. There were two persons dressed in this chariot, which was followed by that which carried the body of *Hussien*, represented by a man in armour, with a sabre in his hand. He was all over covered with blood, to stir up the people to grief and lamentation, and indeed their sighs, and groans, and outcries are not to be expressed, and it must be confessed there can be nothing more moving than this sight, which we had it not in our power to laugh at, though we were very sensible of the ridicule and idle superstition of the whole. This chariot was followed by a number of young persons, some of them pinioned, and some with their arms free, attended by a guard armed with staves, with which they, from time to time, threatened them, upon which they would stoop and bend down their heads the most naturally in the world. These were followed by a great chariot, drawn by men, like the rest, covered also with bloody sand, upon which were two dead bodies, and four others, of which there appeared nothing but the head, six young turtle doves went backwards and forwards in this chariot, after which there appeared another, from which came out legs and arms, and in which there were two lighted tapers, then a third with six heads and two persons dressed, followed by another with



1704 with a dead body in armour, and a person as it were sick. Then two ensigns, and an horse with the saddle on one side, attended by two drums and some singers, and then another chariot upon which there were two coffins, and two little boys, with each a book in his hand, who, from time to time, embraced them, and acted their part wonderfully well. This went before another of extraordinary size, containing ten or twelve dead bodies, of which nothing was to be seen but their bloody legs and arms, with five or six prisoners, followed by a young man on horse-back, wounded with arrows, he was all over blood, seemed to be a stranger, and seemingly so faint he was ready to fall. After him appeared a coffin covered with a black cloth, attended by singers and dancers who seemed to conduct it in triumph, and after them were carried three lances adorned with precious stones. Then came an horse laden with bows and arrows, a turban, and great standard, then five other horses, laden with bucklers, bows, and arrows, and three javelins upon the points of which appeared an hand. At last, this procession was closed by an horse richly caparison'd, upon which there were three pair of pigeons, but this horse was not in his place.

Explication of this procession

After I had seen all this sight, an ecclesiastick was so good as to explain the whole mystery of it to me. He told me, the turtle-doves I had seen upon one of the chariots, represented those which appeared upon the body of *Hussien* when he was killed, and that these same turtle doves, daubed with his blood, flew away to *Medina*, where lived this saint's sister, who upon sight of them knew of his death, as she had foretold it beforehand. That the chariot with the two coffins, attended by two little boys with each a book in his hand, represented the two sons of *Hussien*, *Ali-Asker* and *Ali-Echbar*, whom they give out to have been slain with arrows. That the young man wounded with arrows was designed

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also to represent *Ali-Echbar*; that the coffin covered with black was that of *Hussien*, and that the chariot with six heads, by which there were two persons dressed, represented his children. That the steel or iron hand fixed at the point of the javelins, was the signal of war which the leaders or partisans of the *Persian Mobamedans* wore formerly upon their standards, and that the five fingers of that hand represented *Mohammed Ali Fatma*, the daughter of *Mohammed* and the wife *Ali, Hassan* and *Hussien*. So that every part of this procession refers to some circumstance or other of the death of *Hussien* and his seventy two friends slain with him, and canonized for martyrs by the *Persians*.

It is to the last degree surprising that the persons whose heads, legs, and arms appear in the chariots, should be able to contain themselves without the least motion, for the whole day together that this procession lasted. Most of the heads had even long beards, and their necks were so squeezed, that the head seemed separated from the body, besides that their eyes moved hardly at all. But I was told upon this occasion they make them swallow down a kind of drink which deprived them of their senses, and of all motion during the time. For the rest, there is no being imposed on with regard to this, for I presently distinguished the only head of wax which was among the rest, and indeed it must be acknowledged the *Persians* are very artful in these sorts of representations.

On the morrow, by break of day, we went to the same place, to see the sequel of this solemnity, but the King did not come till two hours afterwards.

It was a kind of parade of the two divisions of the city, who in the procession carried several ornaments prepared for the purpose. First, as the day before, there appeared some of the *Deroga's* officers on horse-back, followed by some young people armed with staves, and crying

K k k

out,

Parade of the two divisions of the city

1704. out *Huffein, Huffein*, skipping and dancing. After these came some that plaid upon instruments, and some drums, followed by the citizens of several districts, the first company of them was armed with drawn sabres and shields, and the others with staves perfectly well painted. They were all very neatly dressed, with velvet vests, and fine sashes, and extraordinary turbans, and marched in good order, differing in nothing from each other, but as they were more or less magnificent. A party of these citizens, of nearly the same degree or fortune had prepared a pretty machine or resting place, not very unlike a coach, and embellished with looking-glass, hung with sabres and poniards and other arms mounted with gold or silver, a sight very agreeable to see. There were others loftier without tops or coverings, open within and more adorned with looking-glass. The greatest and most considerable of these companies goes on before. There were five machines or resting-places of the kind we have been speaking of, and a sixth at the *Chiaer-baeg* between two buildings. This was all garnished with or composed of looking glass, in form of an altar, with two doors, which when they opened shewed all the ornaments. It was very lofty, and a preacher mounted it as soon as the King appeared at the building of his second garden, which has a long gallery. This structure or stand stood there three or four days. It consisted of pieces which fitted each other, and which were put together on the spot, for it had been impossible to have moved it whole through the gates of the city.

Another  
procession

This fine procession was succeeded by another, which opened with some standards, and a great number of horses, some of which had their heads adorned with great plumes of white feathers, and others were richly dressed out, and laden with fine vestments, sabres, bucklers, bows and arrows, and other arms. Some of them had even turbans, larger

plumes, and other ornaments, they were followed by some singers, musicians and dancers, waving certain flags over their heads as they danced, others carried pikes adorned with ribbons and tufts. The procession appeared afterwards as the day before, those it consisted of halted from time to time, and as they sung threw chopped straw over their heads crying out, *Huffein, Huffein*. Some of them had a drawn sabre in one hand and a shield in the other, the rest had staves nicely painted and gilt, and ten foot long, and seemed to breathe nothing but war, but the *Deroga* who was present with above a thousand horsemen, takes a very particular care to prevent their coming to blows, posting his people in the van, the center and the rear of this procession. He posts others also upon the way they are to pass, and suffers not the districts to advance but the one after the other. In a word he omits nothing to prevent disorders, and the quarrels which might arise with regard to rank in a march, where there are narrow passes, and where for that reason they, at certain distances, post soldiers provided with fire arms. These precautions are so much the more necessary, as the *Perfians* have a notion, that those who perish upon this occasion go directly to Paradise. And accordingly they make no enquiry after murders committed at that time, which those who bear malice against others, fail not to take advantage of, much as the practice is in *Italy* in the time of the carnival. Hence it is that prudent people who are not obliged to be abroad upon this procession, keep for the most part close at home for the last days of the festival, and especially the *Turkish Mobammedans*, who are known, for they are enemies to *Huffein*, and friends to *Omar*, whom the *Perfians* most mortally hate. Their hatred is not near so great for other nations, no not for the *Indians*, who are heathens, to whom they say nothing, there is however an unspeakable concourse of people upon this

1704. this occasion, as well strangers as inhabitants of the city. It happened that every thing was transacted this time without any disorder, which is somewhat extraordinary, considering the great animosity of the adverse parties, who never spare each other whenever they chance to meet

*A new garden of the King's*

Upon the nineteenth, I went to see the Christian place of burial, where we staid till break of day, and from thence went to the King's new garden, which is of great extent, and surrounded with a wall of earth. We there saw the fish ponds far advanced, and a fine plantation of young trees, roses, and parterres full of flowers, but of the common sorts. We then went to *Julfa* to Mr *Sabid's* country house, this gentleman was our company's interpreter, and we have made mention of him before. He received us and entertained us perfectly well, tho' we were above forty in number. The walks of his garden, which were full of candles, appeared most delightfully beautiful. The next day we went to pay visits to our director's friends, for he was to go away the next month and to return no more to *Julfa*. He there took leave of the principal *Armenian* merchants, of the patriarch, and most of the *Europeans*. We had above forty of these visits to make and they took us up three whole days, for you are treated every where with preserves and all manner of sweetmeats, which are presented to you in painted wooden boxes, of great beauty, and adorned with all sorts of

*Reception after the manner of Persia*

flowers, of which the *Persians* have at times all been great lovers. Then they bring you incense and rose-water, wherewith they perfume the company. Nor do they fail to present you a *Callion* to smoke with, coffee, *Bed-mus*, and other pleasant hot liquors; and after dinner, fruits and other dainties of the season. The Christians also give you brandy and other liquors in the morning, and wine in the afternoon. So that each visit could not possibly take up less than an hour.

Having acquitted ourselves of this duty we returned to the city, where they told us a minister from the *Turkish* grand visier of the *Ottoman-port* had arrived the day before, with but six or seven persons in his train, that it was thought he was come to demand a passage of the King, for the march of some *Turkish* forces, which the Grand Signior wanted to send into *Georgia*, where the inhabitants had for some years refused to pay the subsidies which the people of that country are obliged to remit to the *Port*. The *Turk* has frequently sent forces upon this account, but they have been interrupted by the straits and passes which the *Georgians* knew how to make the most of. The *Turks* call them *Bassa-tjoeg* or *Bare-ans* heads, because they wear only a small cap open at the crown, thro' which they have some tresses of their hair to keep it tight on. The same they call the country they inhabit, which is between *Turkey* and *Gurgistan*.



1704



## C H A P. XLIV

*Perſian paintings Their cuſtoms at births, marriages, deaths, and burials. Coins current in Perſia. Great conſumption of ſugar at Iſpahan.*

I Ought here to have treated of the *Perſian* religion, but as ſeveral travellers have done it amply before me, I imagined it might be unnecessary, and even troubleſom to repeat what is ſo well known. I ſhall then only obſerve that it bears a very near relation to the religion of the *Turks*, except with regard to the averſion theſe laſt have for painting, ſeeing the greateſt part of the *Perſians* have pictures in their houſes, and eſpecially representations of horſes, hunting-matches, and of all ſorts of animals, birds and flowers, wherewith their walls are alſo filled, as hath already been ſaid. They have even profeſſed painters among them, the two beſt of which, in my time, were in the ſervice of the King. I had the curioſity to pay a viſit to one of them, and I found his works far above the idea I had conceived of the matter, they conſiſted only of birds in diſtemper, but extremely neat. Indeed I cannot ſay he knew any thing of lights and ſhades, and in this all the country are ignorant, whence it is that their paintings are very imperfect. This painter was buſy, for the King, in copying a printed book of flowers which came from our country, and in the colouring of which an *European* eccleſiaſtic had inſtructed him the beſt he could, and for this purpose they have moſt admirable colours, and I there met with lake which came from our parts. They themſelves make ultramarine which is the fineſt blue in the world, for they have the ſtone in their own country, or elſe they buy it of the *Armenian* painters. There are alſo painters among them, who paint canes with a certain gum which has a very pretty effect, and ſtan-

diſhes in the form of boxes, upon which, with the utmoſt neatneſs they repreſent figures, animals, flowers, and all ſorts of ornaments.

Perſons of condition there have alſo their books very well bound, and adorned with all ſorts of figures, dreſſed in their manner, as alſo with their representations of hunting matches, companies, birds and beaſts in miniature, and in charming colours. Theſe books are alſo ſometimes full of figures in immodeſt poſtures, which they are very fond of. I met with a book of this kind at a certain grandees, but the painting was heavy, flat, and void of art, tho' it was at the ſame time embellished with pretty ornaments in gold and ſilver, and was moſt admirably coloured. Tho' they take great pleaſure in things of this ſort, they would not at all care to be at any expence for them, but their hands are ever open when they are to receive a preſent of them. There came a *German* painter to *Iſpahan* a little before my time, this man had been a long time in *Italy*, where he had an opportunity of ſtudying the works of the greateſt maſters, and painted an hiſtory piece for the King. They received it very kindly, and put it up in the palace, but never once thought of rewarding the painter, who never received a farthing for his pains, nor indeed could a man deceive himſelf more to the purpoſe, than to imagine a fortune is to be raiſed by the arts and ſciences in that country. They are there unknown, and not at all regarded, if we except a Prince or two that has really had a taſte for them. In a word, generoſity is an utter ſtranger in *Perſia*.

*Perſian  
painters*

*First colour  
is Perſia*

*Books*

*Avarice of  
the Per  
ſians*

*Adventurer  
of a Ger-  
man painter*

1704

*Attention  
of an agent  
from the  
India com-  
pany*

We had a glaring example of this in the year 1652, with regard to Mr *Cuneus*, counsellor in ordinary, in the service of the *Dutch East-India* company, who sent him to this court to negotiate some business. Among other presents they sent by him to the King, there was a fine picture of warriors on horseback, which they thought would be very acceptable to the *Persians*, who are great lovers of horses, but instead of receiving as expected, they coldly asked what the price of that picture was. The minister thinking it improper to value it at any high rate, appraised it very moderately, upon which they were so good as to resolve to keep the picture, and to give him the price he had valued it at. To these we might add many other examples of the kind, which we shall reserve to another opportunity, and shall now speak of their births, marriages, and burials.

*Customs at  
births*

Three or four days after the birth of a child, they send for a churchman, to whom they declare the name they intend to impose on the child, which he blows into its ear three times, and then performs certain ceremonies, after which the Parents spend the rest of the day in mirth and jollity with their friends.

*Of circum-  
cision*

It is not the custom with them to circumcise till a child is seven or eight years old, and even sometimes later according to the whim of the parents, and never upon the eighth day, as the custom is with the *Jews*. Then they entertain the company, and endeavour to exert the greatest visible joy upon the happy occasion of having initiated a child into the number of *Moslems* or *True believers*, according to the law of *Mohammed*, as it is revealed in the *Koran* or *Alcoran*.

*Of their  
their mar-  
riages*

As for marriages, when a man has a mind to take a wife he does not address himself to the party he would have, but to her parents or relations, and when they have agreed upon terms, they send for an ecclesiastic, who asks the man, If he

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
will have the woman to be his wife? 1704. to which answering in the *Affirmative*, he then proposes the same question to her, who answering in the same manner, this done, the same churchman draws up the marriage articles, for they have no notaries in *Persia*, by which the married man assigns a certain sum of money to his wife, who, by virtue of this contract, signed by the husband, is for ever possessed of this dower, even tho' her husband should part with her, a custom allowed of in this country, and when he dies, his heirs are obliged to pay her this sum, together with the eighth part of the moveables he left behind him. Moreover if the woman dies first, and leaves children behind her, the husband, in case he marries again, and has children by a second venter, is obliged to give the first wife's children their mother's dower, and an equal proportion of his own fortune, which they are to divide with the rest.

When a Christian, or any other person who is not of the *Persian* religion, embraces their faith, he inherits all his father's fortune, and the fortune of all his relations, exclusive of all others who have not apostatized like himself. And in case two Christians enter into the *Persian* infidelity at the same time, the next heir of the two of course enjoys alone all the fortune of his Christian relations that die.

It is lawful for the *Persians* to take as many concubines as they please, or as many as they can keep, and when it happens that they put away one of these, it is not lawful for her to have commerce with a man, till forty days are past and over, for fear she should be with child. For the rest, all the children of these concubines are reputed legitimate, and have their share of the father's fortune like the rest.

When parents give a daughter in marriage, they give with her such a portion as they think fit, and she engages herself, by a proper writing for that purpose, to claim nothing thereafter of what they shall

L I I

1704  shall leave behind them, of which she has already received her part, and so disclaims all right to share with her brothers and sisters in what they are to divide in the sequel

When they deliver this portion to the husband, they put all her cloaths and moveables upon horses, and the rest is carried by several persons, who are laden also with conserves and other dainties. This ceremony may be called a procession, which is more or less splendid according to the quality of the persons, and it is always transacted with the sound of instruments. This is performed some days after the consummation of the marriage, and upon this occasion they prepare, as it is always in the night, a well illuminated apartment in the husband's house. The men go in first, and the women follow them in great form.

The Grandees have also a wife who is commonly served by the husband's concubines, and honoured with the title of *Khana*, which corresponds with that of *Khan*, assumed by their husbands. They eat alone, and are attended at table, as the custom is with others, by some of the concubines. The children of both are equally legitimate, and equally partake of the father's fortune, and when it happens that one of these concubines produces a child, it is remarkable that the lawful wife rejoices mightily upon this occasion, in consideration of the honour that thereby accrues to her husband, who, when he has a mind to be with one of them, first sends one of his eunuchs to her apartment, for they have each of them one apart, and he orders her to bathe and purify herself, she immediately obeys and decks herself out to receive her Lord. These concubines eat together without any other company.

The King takes to him as many wives as he pleases, and chooses them from amongst the finest *Georgian*, *Armenian*, and other Christian maidens he can possibly find, there is a perfect equality between them, and the first son that is born of them, is heir to the Crown, without any re-

gard had to the mother he is born of, nor does this give her any pre-eminence over the rest. When this Prince turns one of them out of the Seraglio, if she has had no children, he marries her to whom he pleases, and often to a person of very inferior rank.

What follows is what I observed <sup>Funerals</sup> with regard to their deaths and burials. Two or three hours after the decease of a person, they send for a *Mola* or ecclesiastic, who goes through certain prayers and ceremonies. Then they put the body into a coffin, which they carry to the washing place, without the house, in a place appointed for that purpose, there to wash and purify it. It is carried by common porters, and preceded by singers and other persons, with staves in their hands, and switches and streamers, the relations follow the body, rending their cloaths, tearing their hair, beating their breasts, and performing other acts of despair. The bodies of persons of higher rank are surrounded by churchmen and other persons who bawl out mournful dirges. The friends that attend them make woful lamentations, but perhaps more out of custom, than for any grief that affects them to that extravagance. Neither the relations nor friends differ in dress from what they commonly wear, except those that go before the corpse, and some that let down one end of the folds of their turbans. For the rest, they do not go two and two, but promiscuously, and without any order.

When they have been at the washing-place, and have washed the body, they take cotton and therewith stop all the apertures, as the mouth, the nostrils and the rest. The whole difference in what is practised with regard to the dead bodies of men, and those of women is, that men wash the men, and women those of their own sex, and follow them to the grave, for they carry them directly from the washing place to the tomb, where they again perform a service of prayers and ceremonies.

Then



1704 Then they wrap up the body in a winding sheet, and commit it to the earth, observing that it rests upon the left side, with the head to the east and the feet to the west, and with the face turned toward the tomb of their prophet *Mohammed*. Then they raise a vault of earth or clay over the body, and fill up the grave, upon which they place a stone, or erect a tomb, and frequently a dome, when the person is of distinction. The King even sometimes honours them with a royal sepulchre, which is accounted sacred, and for which they have a very extraordinary veneration. Some of these tombs are also in form of a temple, crowned with fine blue glazed domes, which have a most admirable effect upon the eye.

Corn of Persia

As for their money, the greatest part of their silver coin is the *Hassaendenarie*, or a piece of ten *Mamoedjes*, which are worth about eight-pence of our money. They have *Daeszajie* or pieces of five *Mamoedjes*, *Paenzajie*, of two and an half, pieces of two *Mamoedjes*, called *Abbasries*, and others of one *Mamoedje*, of which there are two sorts, coined by the predecessors of his present Majesty. They call them *Mamoedjes-haviesje*, the country abounds with this coin, because the merchants do not find it worth their while to carry or send it into foreign parts. It is current all over this Kingdom as well for foreign goods as for their own, nor do they use any other. They have also *Zaejes* or half *Mamoedjes*. The King coins but few or none of the two first sorts we have mentioned, and them only for the poor, and at certain times of the year. They are also so scarce, that they are hardly any where to be seen but in the hands of the curious, because they differ a little in value and weight from the *Mamoedjes*, and the *Zaejes* which they coin at present. The reason of which is, that these three last coins were reduced to a just standard in the years 1684, and 1685, but the officers of the mint have nevertheless diminished the value of them, out of their insatiable desire to en-

rich themselves, to which the negligence of the government itself did not a little contribute. Nor had the grievance at all been remedied, if the people, who murmured at it, had not made their complaint to the ministers, who, to satisfy them, broke a part of these officers, and appointed others in their stead, who reformed what had been amiss in their predecessors, nor can this be wondered, at seeing they were discharged without any concomitant punishment for their malversations. These coins are not at all current in trade, in which they use none but the *Mamoedjes-haviesje*, a coin under the ancient Kings. This obliges the merchants to be diligent in looking out for them, and to give sometimes one, two, and even six per cent for them, beyond their intrinsic value, so that they transact a very great trade with this coin, which the traders of the country hoard up as soon as it comes out of the mint, and send them away to *Suratt*, where they find them to turn to better account than if they bought *Ducats*.

They have two sorts of copper coin, the largest of which, and which is the tenth part of a *Mamoedje*, is round, the other, which is worth no more than the twenty fifth part of the same, is long.

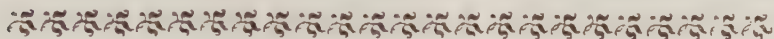
There is little or no gold coin to be seen in *Persia*, I have, however, seen *Ducats* there, but they are scarce and light.

All the goods brought from *Gamron*, and the money sent thither by bills of exchange, are negotiated by the *Bamians* or *Indian* brokers, and the money is carried in *Ducats* to the *East-Indies*.

The King of *Persia* is, by contract, obliged to deliver every year to our *India* company, one hundred bales of silk, each bale containing 408 pounds of *Dutch* weight, amounting in the whole to the weight of 4800 pounds. And the company, by way of return, send twelve hundred chests of sugar to *Ispahan*, each chest containing one hundred and fifty pounds weight, in all eighteen hundred thousand

Trade between the King of Persia and the India company

1704 pounds weight, which is consumed in the city of *Ispahan* only. When the director and the other officers of the company have received this silk, they sort it, and make it up into less bales, which they send by horses to *Gamron*, and from thence by shipping to *Batavia*.



## C H A P. XLV

*Description of several Birds, of certain Trees, of Fruits, Plants, and Flowers. Price of Goods Famous Gum or Mummy*

*Description  
of the  
birds  
seen  
by the  
author.*

*Turtle  
doves.*

HAVING spoken of the nature and customs of this country, I proceed to its productions, and shall begin with the birds, which are represented in number 91. The *Angoert*, distinguished by the letter *A*, is a sort of bird we have already mentioned in the course of these travels. I painted it from the life, and found it somewhat different from those of the kind I had seen before, for this had a black collar about its neck, and more green upon the wings than the rest I had seen. The birds distinguished by the letter *B*, are turtle-doves, which have also a kind of black collar about the neck, and which, for that reason, they call *Fargter-tog-begerde*, or turtle-doves with collars. Those distinguished by the letter *C*, are called *Fargter*, and the bird marked by the letter *D*, is called *Claegsebs*, or the green crow. The *E*, distinguishes certain yellow birds called *Gonyes-zerde*, which appear when the corn begins to spring up, there to build their nests, and retire as soon as the husbandmen begin to reap it, they are of four or five sorts. The bird distinguished by the letter *A*, in number 92, is a spotted turtle-dove, with streaks of white and black upon the neck, it keeps commonly in the mountains, the *B*, points out an *Alla-fagter* or green turtle, the letter *C*, distinguishes a bird spotted with black and white, and called *Mabi-gieeck*, or the fisher, because it never leaves the banks of the rivers, or waters, like the gull. The *D*, shews two other *Mabi-gieecks*, which are small birds, blue

and green behind, of an orange colour on the breast, and so called because they are generally upon trees near the water. The letter *E*, points out a bird with a green body and a yellow neck. The letter *F*, points at a bird which is black and grey mixed with white, spotted with yellow, and called *Dregtken*, or wood-pecker, because it is always pecking at the trees it perches upon, so as to be heard afar off. The letter *G*, distinguishes a bird marbled before, and behind, and called *Morje-inshir*, or the *Becco-fico*, with his breast striped with grey and white. He loves heat, sings sweetly, and tastes deliciously, but is very scarce.

Number 93, represents a bird called *Backer-Kara*, common all over *Turky*, and in the island of *Cyprus*. He is of an exquisite flavour, and his flesh is whiter than that of the partridge, beside that he is larger. For the rest, he has colour upon his back, but is grey and white before, and has a streak about his neck, as may be observed in number 94. The two birds represented in number 95, are called *Bol-bol*, and have nearly the nightingale's song. They are taken from the life, their heads are black and white, and the rest of their feathers are grey, except upon the belly, where they are yellow quite to the tail, the tip of which is white.

Let us now proceed to describe the trees, the fruits and the plants. The tree of greatest esteem in this country is the *Sena*, unknown in all other





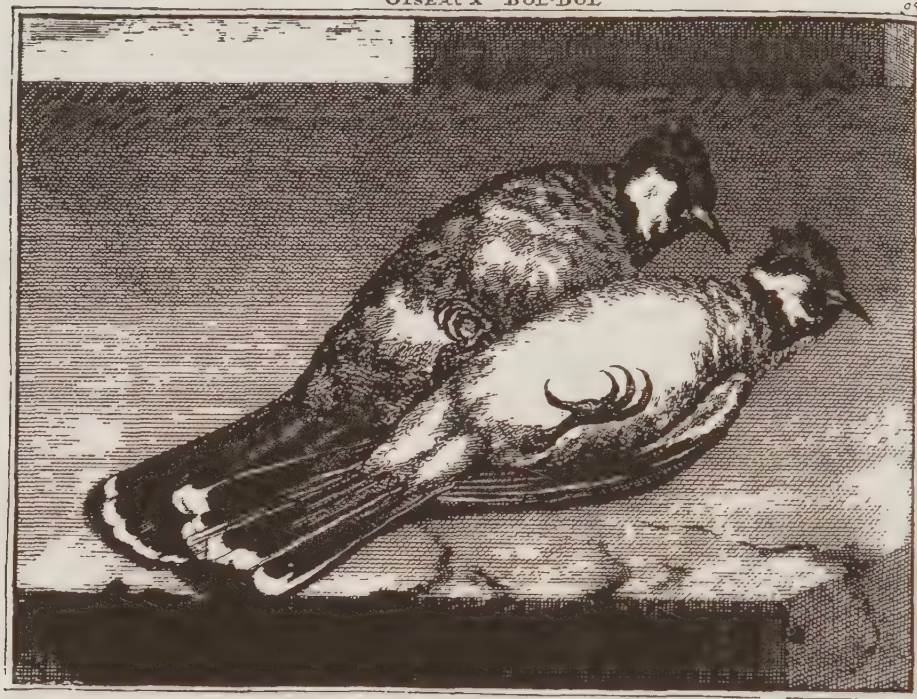
OISEAUX SINGULIERS

















1704 other parts They pretend that the first of them which was brought hither, came from the town of *Jesid*, which is seven or eight days journey from hence Some of these trees are twenty or twenty-five palms in circumference, and particularly in the *Chia.i-baeg*, and in many other gardens where I have been They are commonly forty or fifty foot high, and are as upright as a mast, with few or no branches but at the very top The bark is of a bright grey, and the leaves like those represented in number 96 The planks of it are proper for gates and doors, shutters and the like, and the tree is yellow marbled within, which is very much esteemed in this country The largest and most robust of these trees are worth one hundred *Rix-dollars*

*Pistachio trees*

The *Pistachio* is also of a good size there, and has a fine head, laden with fruit The leaves of it are not very unlike those of the laurel, except that they are a little rounder and larger, you see a branch of this tree in number 97, distinguished by the letter *A* The bark of it is red and yellow, when the tree is in full vigour, otherwise it is bright, green and yellow Most of the leaves of it are upside down, red and yellow They make a comfit of the shell of this nut, which they esteem very much, and pickle the kernels of it before it is ripe, just as we do green cucumbers There are wild *Pistachio* trees in the mountains, which bear a very small nut They produce a gum, which the inhabitants receive in a small cup of clay, from a wound they make, either in the body of the tree or the branches of it This gum has the scent and colour of terebinth They collect it in the month of *August*, and put it up in little leathern pouches for sale It is a wonderful remedy or unguent.

*Semaeg*

This country produces another tree called *Semaeg* not very unlike an alder, except that the leaves of it are shorter and more full of fibres, beside that they are pointed in their roundity The fruit, you see distinguished by the letter *B*, and

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which is sourer than verjuice, is like a cat's tail, and full of small excrescencies They use it in fauces, and when it is dry they reduce it to a powder, and eat it with roasted meat, it is medicinal also, they use it together with rose water to rinse the mouth and gums, and prevent the scurvy

*Persia* also produces a shrub called *Kakienets* or *Akeinsbe*, which rises two foot above the ground, and shoots out branches which can hardly support themselves Each of them bears four, five, six or seven of their fruit, which is like a bell closed in, and of a fine red orange colour within and without, you have a branch of it, laden with its fruit, in letter *C*, this fruit when dry is used to staunch blood. They make it up into small cakes, which they call *Troc.schz-Alkekingi*, which they again convert into small pills, having previously boil'd them in water and terebinth, and they take them in a glass of wine or water

The *Annaeb* is a tree of pretty tolerable growth, whose fruit is like the olive before it is ripe, and becomes red afterward The taste of it is admirable, and this they use also medicinally There is a branch of it distinguished by the letter *D*, and they are all after the life

The chief fruits of *Persia* are almonds, pistachio's and peaches, of these last there are four or five sorts, great and small, some of which part from the stone, and some do not The former are called *Sbest-aloe*, and those whose stone opens with the fruit, *Hoe-loe*, they have some blue like plumbs, others are like apricots, and there are small ones that are yellowish

As for apricots they have eleven or twelve sorts of them, each of which have a particular name, but in general they call them *Zarda-loe*

There are, however, but few cherries in this country, some of which are like those of *Spain*, and the rest are like black morella's, the former are called *Gielas*, and the latter *Aloe-baloe*.

M m m

But



1704 But they have many apples, and  
 of several sorts, which, in general,  
 they call *Sir*, and many sorts of  
 pear-, and among the rest, the *Bir-*  
*gam*-, winter pear-, and summer  
 pear-, of which some are very large,  
 and especially they have some of the  
 former which keep all the year round

P. There are there have four sorts, of  
 plumb-, blue, white, red, and yellow.  
 They eat the white half ripe  
 with salt, and the blue are the true  
 plumb- *Brugu*l.

C. They have here also two or three  
 sorts of quince trees, called *De-bu*,  
 the fruit of which is admirable and  
 eaten in the hard. It is very large,  
 and very good to preserve. They have  
 also store of walnuts and small nuts.

P. Pomegranate trees abound here  
 also, and bear a delicious fruit, tho'  
 some there are of them that bear  
 no fruit at all, and only a great red  
 flower like a poppy. Some of them  
 have their leaves streaked with  
 white, and are most charmingly  
 beautiful, and others of them are yellow.  
 I had the curiosity to paint  
 some of them as you will find them  
 represented in number 98, and in  
 number 99 you have a pretty  
 tree all the branches of which hang  
 down to the ground. The leaves of  
 it are fine, long and thin, and they call  
 it *Bide-mekha*g. They have but  
 one sort of figs, and those none of the  
 largest.

C. But they have ten or twelve sorts  
 of grapes, which in general they  
 call *Anger*, tho' each sort has a  
 name peculiar to itself. They have  
 three or four sorts that are blue,  
 some of them round, others  
 long, and all very large. They  
 have also two or three sorts that  
 are white, and some of them very  
 sweet, and without stones. They  
 have another sort, whose bunches  
 are a promiscuous mixture of large  
 and small grapes, different from all  
 I had ever seen elsewhere. They  
 dry them every year, and making  
 them a kind of comfit, they put  
 them into earthen pots, and send  
 them to *Batavia* and elsewhere.  
 In this manner it is they do it, they

pick and cull the grapes very nicely, 1703  
 and cover them with dry rose-leaves  
 in a stone jug, which they then stop  
 up so close, that no air can have ad-  
 mission, in this state they leave them  
 for some days, after which they  
 break the neck of the vessel and  
 take out the rose leaves, and sepa-  
 rate all the grapes, which they put  
 into another vessel, and being  
 thoroughly dry, they send them in-  
 to foreign parts. The rose-leaves are  
 only intended to give a pleasant flavour  
 to the grapes, but care must be  
 taken that none of them remain  
 with the grapes, for fear they should  
 cause a rot. At the same time they  
 send to the *Indies* almonds and pi-  
 stachios, from whence in exchange  
 they receive sweetmeats and other  
 dainties.

Plants and roots abound as much *Plants and*  
 in *Persia* as the fruits. They rec-<sup>101</sup>  
 on they have above twenty-five  
 sorts of melons, which in general  
 they call *Garbie-ja*, tho' each of  
 them, most of which are excellent,  
 has a name peculiar to itself. There  
 are some of them that weigh twenty  
 pound, and which they keep all the  
 year round in cool and close places,  
 and especially in the summer, to save  
 them from the violent heats. Nor  
 do they ever want now for that  
 purpose, and they there know how  
 to condense it into ice to refresh  
 their wine. These great melons are  
 called *Garbie-ja*-belgience. The first  
 melons that appear are the most in-  
 sipid, but then they are the most  
 wholesome, they are almost all white.  
 The water-melons abound there no  
 less, and they have four or five sorts  
 of them as well red as white, and  
 which they call *Hindoen*. The  
 small *Citruls* are there also in the  
 same plenty, some of them striped  
 with green and black, and very  
 beautiful, others of them marbled  
 with several colours, and not larger  
 than a *China* orange. I have filled  
 a picture with these fruits, inter-  
 mixed with peaches, and another  
 fruit called *Chimama* or woman's  
 breast, of an admirable red. I have  
 preserved the stone or seed of this,  
 and





PETITES CITROUILLES ET AUTRE FRUITS







1704 and a bunch of the grapes I mentioned  
 to consist of great and small upon the  
 same stalk, you have the representa-  
 tion of these fruits in number 100

*Price of* *Perſia* also produces all sorts of  
 carrots, beet roots, and parsnips,  
 horſe-radish, radishes, turnips, to-  
 pianibers, mushrooms, colly-flow-  
 ers of extraordinary ſize, ſome of  
 which weigh thirteen or four-  
 teen pound, favoy, aſparagus, ar-  
 tichokes, celery, leeks, onions,  
 ſhalots, crefles, dragon-wort, par-  
 ſey, chervil, favoy, mint, coriander,  
 Anniseed, ſorrel, purſlane, marjo-  
 ram, ſage, boiage, cabbage lettuce,  
 fuccory, and Roman-lettice, with a  
 long leaf, and which they eat in  
 the hand, which is ſweet and very  
 pleaſant to the taſte Nor do they  
 want for ſpinage and rue

*Flowers* This country also produces very  
 common tulips, and ugly carnations,  
 the lily, the tuberose, narcissus,  
 ſeveral ſorts of junquils, the hyacinth,  
 the maiſel of *Peru*, the mallow, the  
 ſun-dower, the muſk-flower, violets,  
 and marigolds, moſt of which have  
 been brought from *Europe*, for the  
 flowers of their own are very indiſ-  
 ferent They have alſo the flowers  
 of ſaffron, the fineſt ſorts of which  
 come from *Mazanduran* Though  
 roſes both red and white are there very  
 common, they make a prodigious  
 quantity of roſe-water, which they  
 ſend to *India*, and elſewhere, and they  
 uſe a great deal of it themſelves,  
 for they are great lovers of perfumes,  
 and never fail to ſprinkle their friends  
 with roſe-water whenever they en-  
 tertain them, but it never ſpots their  
 cloaths

They have alſo two ſorts of jeſſa-  
 mine, the beſt of which is very  
 much like the *Italian*, the ſmell  
 excepted The other is more com-  
 mon, and runs up very high upon  
 trees, and has a particular love for  
 the *Sera*, nothing can be more  
 charming to the ſight

*Abundance of poultry* Beſide all this, *Perſia* is produc-  
 tive of every neceſſary of life, and par-  
 ticularly abounds with poultry and  
 game You there do not commonly  
 give above ſix pence for a hen, four

pence or five pence for a pullet, 1704.  
 and ten or twelve pence for  
 a partridge. Of theſe there are ſome  
 not bigger than quails and pigeons.  
 Wild ducks are there worth about  
 ſeven-pence or eight-pence a piece,  
 a good tame gooſe forty or fifty, a  
 large turkey ſeven or eight, and  
 the young ones in proportion Their  
 capons are exceſſively fat, and not very  
 plentiful and indeed they are ſeldom  
 purchaſed but to make preſents of

Beſides all this, they have plenty of  
 ſnipes and woodcocks, many ſorts  
 of wild ducks, teal, cranes, wood-  
 pigeons, turtles, larks, thruſhes, and  
 partridges with red heads, which can  
 only be ſhot flying, or taken with the  
 hawk

However, every ſort of deer is  
 here ſcarce enough, but cattle, and  
 eſpecially beeves, abound, you may  
 have twelve pound of beef for the  
 value of twenty pence, tho' the  
*Persians* eat but little of it, if you  
 except the dregs of the people It is  
 almoſt all ſold at *Zuſſa*, and among  
 the Chriſtians They likewiſe do  
 not give above fifteen or ſixteen  
 pence for twelve pounds of mutton;  
 but they raiſe the price of it as  
 winter comes on The ſame it is  
 with regard to goats fleſh There  
 are many wolves and foxes in this  
 country, but they are very ſmall

They alſo commonly give but *Price of*  
 eight or ten pence for twelve pounds *bread*  
 of bread, and twenty pence or four  
 and twenty for the ſame quan-  
 tity of rice, eight or nine pence for  
 as much wheat, and ſeven or eight  
 pence for as much barley when it  
 is not winnowed They give it to  
 horſes, becauſe they have no oats in  
*Perſia*, but they have ſtore of *Spaniſh*  
 wheat, which they dreſs before it is  
 quite ripe, and ſprinkling it over with  
 ſalt water, cry it about the ſtreets to ſell

The butter they uſe in their ſauces, *Butter*  
 and in ſeveral of their diſhes, is ſold  
 after the rate of five or ſix *Florins*  
 for twelve pounds, and their freſh  
 butter, which is admirable, for ſeven  
 or eight *Florins*

The oil they uſe for the ſame *Oil*  
 purpoſe, is made of the ſeed of  
*Kouſjæe*,



1704 *Kousae*, and is not very unlike our olive oil, except that it has a stronger smell with it. You have twelve pound of it for fifteen pence. They have, however, another sort which is better, and extracted from the seed of *Kousit*, which costs as much again.

The seed of *Maze*, which, in the *East-Indies*, they call *Kajang*, is also of great use in sauces. Besides all this, *Persia* produces small red and white beans, not unlike those of *Turkey*, peas, white and grey, small black beans for horses, and green peas of the growth of *Europe*.

Wood is very dear in this country, and sold by weight, they give you but twelve pounds of it for four pence or five pence, and the same it is with regard to coals. Whence it is they are obliged to make use of turf, made of camel's dung, cow dung, sheep's dung, horse dung, and ass's dung. The chief *Armenians* of *Julfa* do so as well as the rest, or else the fire would cost more than the victuals, whereas they give but thirty pence for two hundred and twenty or two thousand and thirty pound weight of this turf. They use it more particularly for heating of ovens, in which they bake most of their meats in this country, without trouble and at a small expence. The use they make of this dung contributes much to the cleanliness of the highways, whence they are careful to remove the filth as well for this purpose as to manure their lands. They even apply human dung this way.

I forgot to speak of the root of *Rugnas*, which the *Indians* call *Solimar-djbyn*, and which they find in the province of *Sherwan*, and in the neighbourhood about the city of *Tauris*. They trade greatly with it to the *Indies*, whither, one year with another, they send three hundred packs of it, each pack of about one hundred and fifty or one hundred and sixty pound weight. The *Musla*, or twelve light pounds of it, is commonly worth above twelve *Mameds*, which make about two *Rix-dollars* or five *Guineas*.

They every year also, from *Tauris* 1704 and *Cashin*, send to the *Indies* seven or eight hundred hampers of *Auripigmentum* or *Orpiment*, which the *Persians* call *Zong*. These baskets, each of them, contain one hundred and fifty or one hundred and sixty pound weight, and a pound of it, according to its degree of goodness, is worth from three quarters of a crown to three half crowns. They use it much for painting in this country, and for several other purposes. I think they also send it into *Turkey*.

*Persia* moreover produces a precious drug, unknown to many people even of the country itself. It is a kind of gum they call *Mummy*, which they find in the neighbourhood of the city of *Laer*, in certain ruins or grotto's. It is soft and black as pitch, but smells pleasant, and drops from the rock. That which affords the best is locked and sealed up, and none but the Governor of *Laer*, and some other *Grandees* are allowed to go in and collect for the King, and they do not get together above eight or ten ounces of it a year, so that it is a very great rarity. This gum is admirable for fractured bones, and they assure you that let the human body be bruised and broken ever so much, it restores it in twenty four hours time. To this purpose they melt in, to the quantity of a pea, with butter in a spoon, which they make the patient swallow down, and then apply the same quantity of it, or a little more to the afflicted part, or in proportion as the case requires, and then they bind it about with linen, and use splints, for a broken leg. They attribute the discovery of this medicine to a hunter who had broke the leg of a stag, which nevertheless got from him. The story relates, that the hunter returning the next day to his sport, shot, as he thought, at another stag, but was much surprized to find it was the same, whose leg he had broken the day before, and especially upon observing the fracture was almost cured.

1704 cured The rumour of this accident spreading round about, they attributed the suddennels of this cure to the vertue of this gum, the affair happening near the place where it drops They made experiments of it upon other wounds, and it failed not of exhibiting the same effect, nor was there more desired to give it a great reputation

In the country of *Lorestan*, they find another sort of it, which produces much the same effect, but it is three or four times as long in perfecting a cure The difference between these two sorts, is known by putting some of each upon burning coals, the smoke of this last has the smell of pitch, whereas the

1704 smoke of the first is much more pleasant, but the best proof is by breaking the leg of a fowl, and then applying it as directed above, this is a proof that has been made several times For the rest, as this mummy belongs wholly to the King, and as there is but little of it produced, it is very difficult to get any of it, and especially for money Those, however, who have the charge of it, do sometimes send some of it privately as a present to the first ministers of state That of *Lorestan* is not quite so scarce to be met with, I flatter my self I have some of each sort, if I have not I am very much mistaken



C H A P. XLVI.

*Description of Julfa. Drefs of the Armenians. Customs observed by the Armenians at births, marriages and funerals. The education of their children and their manner of living Of the Europeans that live there Of foreign ministers*

*Description of Julfa*

THE town or suburb of *Julfa* is divided into several parts, and particularly into the old and new colony The old one, which they call *Soeg-ga*, is inhabited by the principal merchants, and they say their ancestors came thither from several parts, and even from the frontiers of *Turkey*, in the reign of *Abbas* the great, and that this Prince assigned them certain lands for their support The *Gazeres*, the ancient followers of *Zoroaster*, settled there likewise with some strangers, we shall speak of in the sequel

*New Julfa*

New *Julfa* is higher up, and subdivided into several districts, (1) that of *Gais-rabaet* or of *Koets*, inhabited by stone-cutters, who work for buildings and tombs, (2) that of *Tabriese*, full of weavers and artificers in stuffs, among whom are some *Frenchmen*, (3) that of *Toest*

or of *Samsba-baet*, which belongs to the old colony, and is inhabited by merchants and artificers, (4) that of *Errwan*, full of common people, (5, 6, and 7) are called *Nagt-siewaen*, *Stachsja-baen* and *Kafket-sie*, these are inhabited by the same, and all these people are called after the district they live in, without any other distinction.

Old *Julfa* is much larger than all the other districts put together, and contains near two thousand families, of which are those of some of the most wealthy, and most considerable merchants

They have their own *Kalantaer* or burgo-master, and their *Betgoedae* or chiefs of districts, who are as judges to decide in all common causes, but those of more importance are reserved for the King or the council of state, and are afterward put into

1704 into execution by the burgo-master and chiefs of the districts

The old *Yusa* properly belongs to the King's grand-mother, whom they call *Naw asb-ah*, a title they commonly confer upon persons of great power and condition. But all the other districts we have enumerated are under the *Nagasi-baji*, or chief of the King's painters. They have nevertheless their particular chiefs, and they had formerly a burgo-master.

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The first district of *Julfa*, which is the southward, consists of a large street, inhabited by *Guebans*, that is, by those who have embraced *Mohammedism* within three years, their wives, by ancient custom, go with the face bare. I never was able to get a thorough understanding of what these people were till after my return from the *Indies*, and therefore I shall defer what I have farther to say of them till that time.

The principal buildings of *Julfa* are the churches, the chief of which is that of *Ana-bai*, or of the bishop, concerning which, we shall declare ourselves when we are to speak of the baptism of the cross. The second, which has a fine dome, is that of *Surpa-krosp* or of St *James*, full of paintings, representing sacred stories, like that of the bishop, it has some vacant places on the right-hand, and the women are there divided from the men. The third, which is the largest, is that of *Surpon-tomasia*, or of St *Thomas*. It is long, and, on each side, supported by three square columns. This church has no paintings, and all the walls of it are white, the dome of it is very low, and you go up to the altar by three steps on each side. Beside these churches, there are eleven or twelve smaller, and less adorned. There are also thirteen or fourteen in the new *Julfa*, but they are small, and not at all remarkable.

The principal *Armenians* have some tolerably fine houses in the old *Julfa*. The chief of them is that of *Hodshe-mirzaes*, whose great hall is all gilt, and painted with

flowers and other ornaments, and 1704 has several looking glasses. The ceiling of it is vaulted, and divided into four compartments, in the middle of each of which is a golden star, intermixed with some colours, and the walls of it are crusted with marble to the height of two or three foot. At the two ends of this hall there are niches full of festoons and foliages interwoven, of unspeakable beauty. Through the front gate, which leads to these houses, you come into a court, in the middle of which there is a fine round parterre, and a court in the same form behind the house, with a building apart for the women, after the manner of the country.

When I had examined into what was curious and remarkable in this house, the master of which entertained me very splendidly, I went to see that of the burgo-master *Hogais* or *Lucas*, which I found to be as large as the former, but not so gaudy. From this, I went to that of *Arjet-Aga*, before which there was a great garden, it is also very large and full of fine apartments. That of *Hodshe-Saffraes* has also a large garden, and all the walls of the house are painted and full of figures as big as the life. Among others there is a *Turkish* man and a *Turkish* woman, and several other figures dressed after the *Persian* and *Spanish* manner, at some distance the one from the other. Upon the top of this house there is a fine terrace, whence you have the most enchanting prospect in the world, in which King *Abbas* took a singular pleasure in his time. The house of *Hodshe-Agamact* is one of the lofeliest and best adorned, it has a beautiful apartment next to the street, with fine large windows, and the terrace of it is charming. The houses of *Hodshe-Ovannus*, of *Hodshe-Murfa*, and of several others, yield in nothing to these. Some of them have a elegant marble fountain with a waterfall in the finest apartment, or at the entrance without.

All these houses are extremely neat, and well kept, the rooms of them





1704. them are covered with fine carpets, and full of cushions of gold and silver brocade. The front gate of most of these houses is very small, partly to prevent the *Persians* from riding in on horseback, and partly to avoid any shew of the magnificence within. The chief streets are adorned with *finetenas*, planted on each side.

*Dress of the Armenian men*

The drefs of the *Armenians* differs but little from that of the *Persians*, except that they are not so neat, nor are their turbants so nicely folded. beside that, they are not allowed to wear them of the *Persian* mode any more than green slippers.

*Of the Armenian women*

As for the better sort of the *Armenian* women, they, like the *Persian* women, wear a half band upon the fore-head, adorned with precious stones and pearls. Under this band they have a golden *Chambara*, adorned in the same manner, and two fingers broad, and down the cheeks they have a score of golden ducats, and other ornaments, enriched with pearl, which comes underneath the chin, and the lower part of their face, quite to the nose, is covered with a veil, fastened behind the head. Beside this, they wear another veil about the neck, the ends of which are embroidered with gold and silver, and this is also fastened behind the head, and these two veils are never taken off. They have a third embroidered, which covers their neck, and goes over the two others, this also is fastened upon the head and falls down to the bottom of their upper garment, which is commonly of gold brocade, and lined with fables. The garment they wear under this is of a flowered stuff, and they have a third which does not fall below the knee. Their shift is of embroidered taffeta, or some other rich stuff, and a little shorter than their upper garment. Under this they wear drawers of a fine striped satin, buskins or boots after the *Persian* mode, and slippers either yellow or red, for green they are no more allowed to wear than the men. The girdle is made of thin plates of gold

or silver chased, and is four or five fingers broad, and under this they have a silken one with a buckle, for the rest some of them set them with precious stones. They have commonly two or three gold chains about the neck, by one of which hang small boxes of perfumes, and ducats by the rest. These chains they wear with the addition of a coral necklace, to every third bead of which they hang either a single or a double ducat. They wear also golden bracelets, and have their fingers laden with rings. Instead of the furred gown, they, in summer, wear another garment, shorter and without sleeves, which does not fall down below the knee. You have this dress represented in number 101.

The maids dress nearly after the manner of the married women, excepting with regard to the head, as likewise the veil which covers a part of the face, and the other which covers the neck and breast, so that they wear none but that which the women have about the neck. For the rest, they wear a band, or rather a diadem, upon the forehead, embroidered with gold and silver and enriched with pearls. In short, when the *Armenian* women appear abroad, they differ in nothing from the *Persian*, except that they are obliged to cover their faces, with their cloaths which they hold in the right hand, to prevent their being seen.

*Dress of the young women*

But it is now high time to proceed to the custom or ceremonies observed by these people at births, marriages, and funerals.

When they have a child born among them, their first care is to give it a god-father, and at the end of some days, a woman carries this child to church that it may be baptized, she delivers it into the hands of the priest, who dips it three times, naked, into a bucket of water, which serves them for a font, the priest all the while pronouncing a certain form of words, as the custom is with us. He then anoints the child with holy oil, upon the head first, then upon the mouth, the breast,



1704 breast, the neck, the hands and feet, after which he wraps it up in its cloaths, and carries it up to the altar, where he crams the sacrament into its mouth. This done he puts it upon the arms of the god-father, who covers it with a stuff, he presents it, after all this they return, preceded by some priests, who have a cross in one hand and a taper in the other, and singing the Gospel to the sound of some instruments. The godfather, in this manner, follows them to the house of the child's parents, holding also two lighted tapers in his hands, and having delivered up the child to its mother, he divers himself the rest of the day with the friends and relations. For the rest, they have here commonly the same godfather, for their children, and when a child happens to be born a little before *Easter*, or the festival of baptizing the cross, they are obliged to have it baptized upon that same day. It must here also be observed, that neither this godfather, nor any of his near relations, can marry with any of those of the child to the third or fourth degree of consanguinity. And even when it happens that a girl and a boy of different families have been represented by the same godfather, they may not marry together.

1704 Their marriages have something odd enough in them, the parties do not go through a courtship as elsewhere. The parents on each side make the whole agreement among themselves, and draw up the marriage contract. Upon the wedding day the bridegroom sends for music, and invites some friends to his house, and they put a taper into the hand of those so invited. In the midst of this appear a group of young girls, who dance in the streets to the sound of drums and hautboys, and are followed by women laden with wearing apparel and jewels. These girls when they are got to the bridegroom's habitation, fasten a cross of green satten upon his breast, and the men and the women

1704 retire into separate apartments, where they are entertained with conserves, and choice liquors. Then they bring the cloaths of the bride and bridegroom in two baskets, with some trifles to be presented to the young people who assist at the wedding; and the priests perform certain ceremonies by way of blessing this apparel, which when done the intended couple put them on. The bridegroom being thus dressed, goes with some of his friends, and two or three of his relations, to the apartment of his spouse that is to be, where he is received and complimented by his father, or brother, or nearest of his relations, who gives him some exhortations, and wishes him all sorts of joy and happiness. The young girls, formerly mentioned, then fasten another cross of red satten, upon the first, and the women bring him a handkerchief, which they give him to hold by one corner, and the bride by the other. The bride is now covered with a fine embroidered veil, thro' which, however, you may see her cloaths, and her face is covered with a red taffety, which hangs down to her feet, and thus she follows her husband accompanied by several women veiled, while he is preceded by all the men, and thus they go to church, with each a lighted taper in hand. As soon as they are got thither, the relations take the handkerchief from the bridegroom, and then go each to his place. As soon as mass is begun the confessors appear, and confess the young couple, who then go up to the altar, where the priest asks the man, if he will have the woman offered to him to be his wife, and if he will honour and cherish her, whatever may happen to her for the time to come, whether she be taken blind, or lose the use of her limbs, or whether she be afflicted by any other accident of the kind? The man answering in the affirmative, the priest asks the woman the same question, she answering in the same manner, the priest first joins their



1704 their hands, and then their heads, which a brideman keeps together with an handkerchief, and then he covers them with a cross. In the mean time they read over the office for the occasion, and say the usual prayers, then the priest takes the cross from off them, and administers to them the sacrament of the altar, and every one returns to his place. When mass is over, they go out of the church, the priests walk before the new married couple, to the sound of drums, hautboys and the like, the couple continuing to have the handkerchief, already mentioned, about their necks, and being followed by all their friends. At the bridegroom's door, they meet with a great baion full of sherbet, with which they entertain the priests and all that are invited, whom they perfume with rose-water, which they take out of a silver pot. Then they conduct the men and the women to two opposite apartments, in expectation of dinner, which being ready, they sit about it, the women still apart from the men. This dinner is placed upon a large carpet spread upon the ground, upon which they sit after the manner of the *Orientals*. They first serve up preserves, with all sorts of liquors, and then the meats.

But we must not forget that when the bride and bridegroom have received the sacrament at their marriage, they keep them separated for three or four days, but when they have not, they conduct them that same night to the bridal chamber, where, having perfumed them with rose-water, they leave them to themselves.

*The sort on of Girls.* Some days after the wedding, they bring the bride all that had been promised for her dower, which commonly consists of apparel, of gold, silver and Jewels, in proportion to the means and condition of her Friends. Thereto they also add sweatmeats and fruit, and the whole is brought in fine wooden pails, to the sound of several instruments, as has already been observed with regard to the *Persians*. This, however, is sometimes deferred till the

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1704. birth of the first child, and then they add a cradle and every thing else necessary for the infant. The couple also, sometimes, go to church on horseback, and return in the same manner, they even marry them in private upon certain occasions, and in the night, in the presence of a small number of relations.

But of all that is practised among the *Armenians*, nothing seemed more extraordinary to me, than their custom of marrying their children in their most tender years, so that there are but few that have not been married at the age of ten or twelve years. They betroth them even when they are not above a year old, and frequently while they are as yet in their mother's womb. The reason they give for this is, that when girls are unmarried they are in danger of being taken away and locked up in the Seraglio, a misfortune they hope to avert by this way of marriage, tho' there are not wanting instances to prove that this rule is not without exception.

As I have already made mention of the ceremonies they observe at their funerals, in the account I formerly gave of my voyage upon the *Volga*, I have here only to add, that the women are present upon these occasions as well as the men, and that the priests and deacons sing hymns and other funeral chaunts by the way. Four persons carry the body upon a bier, and they have sometimes eight or more to relieve each other by turns, when they have far to go. These bearers are always of the common people. They put the body into the ground without any coffin, with the head raised a little up, and the priest throws three times earth upon it in the form of a cross.

When they return from the funeral, the company goes to the house of the deceased, and are there entertained both at dinner and supper. The same ceremony is continued for forty days together, with regard to two priests and two deacons, who every morning go to

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1704 the grave of the deceased, and read over it certain portions of the Gospel, and sing some verses of the *Psalms*, *Dar'it*. They are paid for this, and have commonly ten pence a time, so that funerals are very expensive among these people.

Tho' the *Armenians* are very superstitious in exorcisms, they are almost quite careless of such as are more solid, and which they ought to have more at heart, and especially for what concerns the education of their children, who are oftentimes men before they can say the *Lords Prayer*, nor is this to be wondered at, seeing they are married so very young, that they have frequently children before they themselves are well out of the state of childhood. So that they are so taken up with family affairs when they come to an age when they might be fit to learn something, that it is impossible they should make a proper use of it. In a word, there is no likelihood that a mother, who has never been taught any thing herself, should be able to instruct her children in any thing. And indeed the women are destitute both of wit and genius, and entirely void of all charms, this is an observation I had made, and particularly at funerals, where there are sometimes two or three thousand of them together, and who look like so many aged matrons, past all their bloom and beauty, however young they may be. This is so much the stranger as they have every day before their eyes the *Persian* women, who are well shaped, beautiful and agreeable, with a noble gait, and a charming air in every thing they do and every thing they have upon them, which appears even in the manner wherewith they adjust the white veil that covers them. Nor are the *Turks* and the *Greeks* less taking in their air and all their motions, while, on the contrary, the *Armenian* women are quite disagreeable and disgust you. The linen with which they hide the mouth, contributes not a little to this, and makes their cheeks swell, nor to say that they are generally small of sta-

ture, and clumsy of make. When you meet them in *Jussé*, they always turn the back upon you, a piece of rudeness the *Molamandans* are never guilty of, and they are to the full as unmannerly in company with their nearest relations, when they offer them a glass of wine, which, turning themselves to the wall, they never fail to toss off, let the size of the glass be what it will. From the care they take to hide themselves from the eyes of men, it might be imagined that they are invincibly chaste, and most rigidly virtuous, but he that should conclude thus would be most egregiously mistaken, for there are a number of them who prostitute themselves for money, and who, disguising themselves as men, go on horseback with their mothers to *Ispahan*, where they drive on a little trade, while the poor husband thinks them proof against all temptation, only because they never unveil themselves, but men were not thus to be deceived in ancient times, for *Judab* took *Tamar* to be a prostitute, because she was covered with a veil.

The men for their part, think of nothing but heaping up money, and how to make it turn to account when they have got it, their whole study is so bent upon this, that they are unmindful both of the other duties of life, and of what passes in the world. And yet they cry up *Persia* above all the other countries under the sun, and imagine it to be the source of all arts and sciences, tho' they are as little able to judge of the matter as a blind man is of colours, for tho' they continually travel in *Europe*, and carry on a great trade there, they never give themselves the trouble to examine into what is curious and remarkable there, nor, indeed, would they stir a step out of their way, or be at the least expence whatsoever, to see what is fine even in their own country. They know nothing but what they have heard from others, and I took notice that those who travelled with me,

1704 me, took no notice of what I inquired into with too much care. For this reason when I had a point of curiosity to satisfy I always had recourse to strangers and the efficacy of my money, and had nothing to do with the *Armenians* but in the *Bazars*, where they trade, for all manner of things, out of the common course of their business, are above the reach of their understanding, which is altogether uncultivated. As soon as they have learned to read and to write, their masters, who live at *Julfa*, send them about, and when they go to, or come from *Ispahan*, they commonly ride double upon an horse, a mule, or an ass, which is to be seen in no other country.

Difficulty about wine service

Dispute about wine service

When they trade with the *Persians*, upon their market days, in their little shops, in the city, where they sell cloth by the yard, they dare not drink wine, or any other strong liquor for fear they should be smelt, so that they groan under a more heavy slavery than even that of the *Greeks* under the *Turks*. And this slavery so presses them more and more every day by frequent additions of weight, that it is to be feared they may one day or other be stripped of all their privileges, if they do not embrace the errors of *Mohammedism*. And this misfortune in their situation must, in part, be imputed to the disputes which rage among them, not only between several of the Bishops and the two Patriarchs, but even between the two Patriarchs themselves, who cannot agree together upon points of discipline and other particulars. Nor do the *Persians* neglect to make the most of these their differences, or to fish in these troubled waters, by summoning them to appear before them, and overwhelming them with impositions, two instances of which happened while I was in *Persia*, whereas if discord did not inflame and divide them against each other, they might do great things, since they are in no want of money, which commands all things in this country, but it is impossible to express the natural bent they have to disagree

with each other, a judgment, however may be formed of it by an example I was a witness to. Two brothers had had a dispute together upon some transaction in trade, which is in a manner the soul of an *Armenian*, they failed not to go to law together, and the eldest, who was in possession of what was disputed, and able to make large presents to the judges, failed not to gain them over to him, and being blind, he, one day, said he was heartily glad he had lost his sight, that he might not have the vexation of seeing his brother, and that he should not be sorry to be taken deaf as well as blind, that he might never hear of him again, a monstrous effect of hatred! His brother who had married in *France*, where he had left his wife, and whence he had brought two little girls he had by her, came every day to our director, to implore his protection against the injustice of his brother, who wanted to have him seized by the *Mohammedan* judges, as he had served him once before and from whose clutches he could not be free but by a sound bastonading.

Implacable hatred of brothers

Many of the chief of them have already renounced their Saviour, and abjured the Christian Faith, for the sake of *Mohammedism*, and particularly with a view to enrich themselves, and to amass great fortunes.

Many Armenians forsake their Christian Faith.

One of these renegadoes, who had been upon the pilgrimage to *Mecca*, to visit the tomb of *Mohammed*, returned from thence while I was at *Ispahan*, most of the *Armenians* went out to meet and pay him a thousand compliments, whereas not a soul goes out to welcome the Christian pilgrims that come from *Jerusalem*, no body caresses them.

The authority of the *Mohammedans* is so great in this country, that two *Portuguese* Monks were obliged to embrace *Mohammedism*, the one in the year 1691, and the other in the year 1696. The first, whose name was *Emanuel*, assumed that of *Hussien Celibek*, or the slave of *Hussien*, and the other, whose name was *Anthony*, was called *Ali-Celibek*, or the slave of *Ali*.

Authority of the Mohammedans in Persia



1704 The convent of these *Portuguese* fathers is in the city, and is a fine and a large building, well stored with apartments, but there is but one of them there now, namely father *Antonio D. Jero*, whom we had occasion to mention formerly.

Cap. There are also two *French* capuchins, whose convent is likewise in the city.

Car. The *Carmelites* also have a fine convent there, and a large garden, but there is now only one of them, who is, by nation, a *Pole*. There are however two others, either *French* or *Danish*, who came from *Italy*, and live in a little house they have in *Julfa*, where four jesuits have built them a pretty chapel after the *Italian* manner, by the side of which they have a very fine house with a beautiful well-kept garden. Beside these there are three *Dominicans*, who have lately built them a new chapel.

There are several other *Europeans* at *Julfa*, most of them *French*, and three of *Genoa*, one of whom is a goldsmith, and the others are watchmakers, their names are *Siorde*, *de Finet* and *Batar*, and two physicians, the one a *Frenchman* called *Hermes*, and a *Greek* born at *Smyrna*. They are all of them, except *Finet*, married to *Armenians* of low birth, so that they have much ado to live, for there is no business here for strangers, as has already been observed. Moreover, the *Persians* have able physicians and tolerable mathematicians among themselves, but they know nothing of surgery, nor make any account of foreign surgeons. Nor indeed have they any great regard for those in the service of the King, whose allowances are paid them in bills upon other cities, which they are obliged sometimes to discount at a third, and sometimes at an half loss.

For the rest, it is impossible to expect an advantageous match with any woman here, seeing there is hardly one example of an *European* married into a rich or a considerable family. Nor are they sooner

married than they conform to the 1704 customs and manners of their wives, whom they shew to none of their countrymen, but to say the truth of the matter this change is chiefly seen among the *French*, for the *English* and *Dutch* adhere to the practices of their fathers. A signal example I saw of this in Mr *Kastelen* our director, whose wife, a Lady of birth and merit, was esteemed by every body, and regretted by all. She appeared always, with her daughter of ten years old, at her husband's table, which was open to all the *Europeans*, but whenever he went to visit those in *Julfa*, their wives were not to be seen. And upon the whole they retain nothing of their country but the language.

It is not so with the strangers who reside at *Constantinople*, *Smyrna*, and other places under the dominion of the *Turk*, where the *Greek* women they marry, make no difficulty to submit to the customs and manners of their husbands, or to conform to their religion, in which they train up their children, whereas those of the *Armenian* women we have been speaking of, follow the religion of their mothers.

I am not ignorant that I might be here confronted with the example of the famous traveller *Pietro della Valle*, a *Roman* Gentleman, who married at *Bagdat*, but beside that love is apt to triumph over prudence, one single example can never be exhibited as a rule. For the rest, I hope I may be here allowed to stop my hand, with regard to this adventure and this marriage, which was transacted in the same convent where I lodged in my return from the *Indies*, that I may not be under a necessity of hurting the reputation of that illustrious *Roman*, who has left us such fine remains behind him.

Nor have the *Armenians* as Apostasy of lone been very ready to embrace the *Geor-Mohammedism*, the *Georgians* have trod in the same path, the great among them as well as the small, as may be seen by daily examples,

1704. amples, and indeed they are as little valued by the *Europeans* as the *Armenians* themselves. There are, however, several of them who have gained great reputation for arms in *Persia* and elsewhere.

Foreign  
Ministers

Before I conclude this chapter, I shall by the way say a word concerning the public Ministers who come to the Court of *Persia* with letters from some of the Christian Powers, and of whom there are several, who most assuredly deserve not the stile of Ministers, and who ought to be accounted no better than messengers, and letter carriers. And, to say the truth, they reflect but little honour on those who send them, seeing the chief end of their journey is, that they may be exempt from paying the customary duties on the goods they bring along with them, a privilege granted to all who are charged with such letters to the King of *Persia*. They are even furnished with the carriages they want, wherever they go, and have likewise allowed them a cer-

tain sum *per* day, in proportion to their number of followers, during all the time they are at this Court, but the sum is so small, that the meanest Minister might blush to receive it. Upon the whole, it cannot but be wondered at, that the Christian Princes should frequently employ *Armenians* to deliver such letters to the King of *Persia*, and that these people should be so far able to impose upon them, as to make themselves pass for persons of any consideration, when nothing is more certain than that they have neither honour nor conscience, and that without scruple they defraud and even ruin those who are sent with them to court. As for their religion, the facility with which they every day deny Christ to embrace the errors of *Mohammed*, makes it very evident that they are but little acquainted with the truths of their own religion. This is a necessary intimation to those who are strangers to this country.



## CHAP XLVII.

*Dutchmen who embrace Mohammedism The proclamation of the Kotog. The Constancy of a poor Armenian, and his Death.*

ABOUT the end of this month of May, I went out of town with Mr *Bakker*, our director's deputy, in quest of game along the river, and particularly of a certain bird called *Morgl-sacka*, or the *Water Carrier*, which had been often observed in that neighbourhood. We perceived him at a distance in the air, but could not get near him, which I was very sorry for, having never seen the like, tho' he is often in the parts near the *Volga*, *Altracan*, and the *Caspian-Sea*. This bird is of an extraordinary size, and has a great pouch, filled with water, which, as they say, he distributes

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to other birds. In short, finding we had no sport this way, we threw nets into the water, and took a large quantity of fish, which we presented to our director, and in the evening returned to town, where, the next day, there was a great hurricane.

Upon the first day of June there arrived at *Ispahan* three Dutchmen, of some *Apostles* who had run away from our *India* company's ship at *Gamron*, and embraced *Mohammedism*, in hopes to make their fortune, but they found they had taken the wrong step to that end, and were reduced to the utmost misery, no body having af-

P p p

forded

1703 forded them the least assistance on the road. Nor were they better used in this city. Heaven, as it should seem, resolving to punish them for their apostasy. In this distress, they came and presented themselves at the gate of our director's house, but he sent them word to be gone, and apply themselves to those whose faith they had newly embraced, they, however, returned soon after, and intreated him to take them again into the company's service, assuring him they were in the deepest despair for the fault they had committed, and that they most earnestly desired to be received again into the bosom of the Christian Church. He told them it was not in his power to grant their request, that they were to throw themselves upon the company's mercy, and return to *Gamron*, where according to the Laws, they had deserved death, and that, upon such condition, he would write to the director of that place, to desire him to send them back again to the *Indies*. They accordingly submitted themselves to this, declaring they had much rather expose themselves to the hazard of being put to death than perish in the sin they had been guilty of. Upon this condition they were received again, and clothed, for which they seemed to be sincerely thankful, and soon after returned joyfully to *Gamron*, from whence they were sent to the *Indies*, where they obtained a pardon for their crime and apostasy.

Upon the *first of April*, as I was busy in drawing a prospect on the river of the *Chiaer-baig*, or the fine alley of *Ispahan*, I was interrupted by a confused noise, and upon listening to it, I found it was the *Korog*. This is a cry to warn all people that the King is coming with his concubines, and that every person is to get out of the way upon pain of most rigorous punishment. I accordingly retired among the rest, as fast as I could, and the Prince went by soon afterward. He was preceded by a man on horseback who rode full speed, to dispense

such as had not been able to get out of the way soon enough, and he presently came up with me, and shewed me the way I was to go. I obeyed him instantly, and took a long circuit to return to the city, where all the avenues to the streets through which he was to pass, were lined with guards, to keep people from going that way, so that I had much ado to get to my lodging. The next day I went to the same place, and found all the ways guarded as the day before, and some avenues of the *Chiaer-baig* spread with certain cloths. When a man, upon these occasions, happens to be surprised, he must get out of the way with the utmost diligence, but they commonly give warning to every one to keep out of the way and even to quit his house, whether by night or day, as long as the *Korog* lasts, and I have been often obliged to leave my *Caravanjerai* upon that account.

Soon after this, there arrived two <sup>Gunners from the</sup> gunners from the *Indies*, whence Mr *Kassain* had sent for them to serve the King. This Prince being informed of their arrival, acquainted them he would have but one of them, and him they did not keep long, and while they did, allowed him to find a salary that it is a shame to men on. Indeed this gunner, who was clothed before he was presented, was only to shoot at a mark with some small pieces of cannon, a diversion the King never was present at, but what is remarkable, they were as long in preparing what was necessary for this trifling exercise, as we should be in building a fortress. And indeed they soon dismissed this gunner, who to say the truth, was not of a turn to take with this people, who are not to be satisfied but by great assiduity, and the most extraordinary application.

Upon the *twentieth* of this month <sup>Eclipse of the moon</sup> there was a great eclipse of the moon, which appeared red, and was almost entirely darkened. Upon the *twenty-first* there were some clouds in the sky, after a series of clear weather.



1704 weather, during which there were none at all to be seen, they were of a fine blue, without any dusk, a sight common enough in this country. In the beginning of July there arose high winds, which were succeeded by a great heat

Upon the third of this month they opened the shops, which had been shut up for five or six days together, for a time of mourning they observe at this season, and which, if I am not mistaken, they call *Waghme*. At this time those who have any differences between them, endeavour at a reconciliation, and to renew their former friendships, provided their interest have no share in the case, for then their consciences are not so mighty tender

Quarrel  
but seen  
some Eng-  
lish and  
Persians

At this time there happened a dispute between some of the *English* Agent's servants and certain *Persians*, and from words they fell to blows. The *Persians* in a rage, and breathing nothing but vengeance, maliciously gave out that one of their countrymen had been killed by an *Armenian* in the service of that Minister, upon which all the shops in the district where he lived were shut up. The people, fired with the notion of this pretended murder, ran with their complaints to the high Bailiff who was a *Georgian*, and had been a Christian. This man, without any orders from his superiors, summoned the Agent's interpreter, who was an *Armenian*, and made him sign a paper, by which he obliged himself either to produce the murderer, or pay a certain sum of money in default thereof. This he did without any scruple, though in his conscience he knew there had been no murder, and even accused his countryman, which was the easier for him to do, as his master, who by his authority might have warded off the blow, was sick in his bed. In the mean time they cried aloud for vengeance for the death of a low rascal of a *Persian*, who had been only cudgelled for his great insolence, and they treated all the *Franks*, (so they call the Euro-

Treachery  
of an in-  
terpreter

*peans*) as murderers, and carried their complaints to the Court. Not satisfied with this, they in a rage carried the effigie of a dead body to the *Chiaer-baeg*, to inflame the minds of the populace, and even obliged the first Minister to demand the pretended murderer from the *English* Agent, who had sheltered him. This Minister, at the same time, had an order to discharge all his *Mohammedan* servants, upon which the *English* demanded a respite of eight days, which was granted them. The poor innocent *Armenian* had in the mean time concealed himself in *Julfa*, where he was betrayed by the interpreter, we have already mentioned, who produced him to the officers of justice, who carried him to prison; but the enraged and intoxicated multitude, not at all appeased by this, demanded him, and they were forced to deliver him into their hands. They then consulted what they should do with him, and the most moderate of them were of opinion they should release him, and would have made a present of him to the King, but the rest were violently against this, and laying their hands on their sabres, dragged him away, in defiance of law or justice. They were the more exasperated against him, as they had in vain endeavoured to seduce him over to *Mohammedism*, with a promise of life and liberty in that case, and of a considerable sum of money beside, and to procure him an advantageous marriage, but tho' he had immediate death before his eyes, he rejected all their offers with an unspeakable fortitude and heroic constancy. He even answered some *Armenians* who had themselves apostatized, and who exhorted him only to feign a compliance, saying, *He would never deny his Saviour and his God*, whereupon the *Persians* inflamed with frenzy and rage, fell upon him and cruelly deprived him of life. They then dragged him to the great square of the palace, where many of them thought they could never enough insult his body, or vent a sufficient number of imprecations

Constancy  
of an Ar-  
menian  
and his  
cruel death

1704 tons enough upon him, they even tore out his bowels and threw them into the lay-stall, nor could even the women forbear to treat him with barbarity. This died this Christian hero, his faithful servant, who had never forsaken his master during the whole course of his illness, but had constantly and diligently tended him night and day. His name was *Gregory Affasfer*, and he was but twenty years of age, a man of extraordinary fortitude and of an heroic courage, as appears by his death, so worthy to be admired by all Christians. The proper officers ordered his body to be carried to *St. A.*, where he was buried in the church of *St. S.*, the finest of all in that district, and an *Armenian*, a merchant, at his own expence, erected a tomb over him, that he might to generations to come transmit the memory of so glorious a death, and at the same time exhibit a testimony of the love and friendship he bore him.

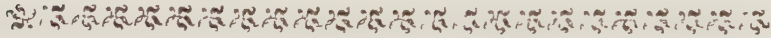
It is easy to conceive what a terror this tragical and barbarous bloodshed infused into all the strangers at *Ispahan*, who were some days before they dared to appear abroad, for fear of exposing themselves to the fury of a merciless multitude, who were drunk with the impunity of their crime. For the rest, it must fairly be owned that, before this accident, they always paid a great regard to the *English* and *Dutch*. As at this time we expected some of the company's goods from *Gamron*, people were sent to meet them according to custom, and to carry them to our warehouses. And this is done to prevent the *Persians* from insulting those who brought them, and turning them out of the way, which, as it usually happened, they failed not to do this time. Our people finding they were attacked and insulted by these infidels, and their bales thrown down, made head against them, and it happened that the son of the King's first physician, who was present, received some blows of a cudgel. The *Persians*, who

proved to be the weakest, upon this 1703 occasion, had recourse to complaints, and demanded satisfaction for the injury they pretended to have received, and our director, to whom they addressed themselves for this purpose, promised to satisfy them after he had examined into the matter, upon which they withdrew, but returned to the charge the next day, when, in their presence, he caused one of his servants to be seized upon being found guilty, and ordered him a bastinado upon the soles of his feet, but they had hardly begun to inflict that punishment upon him, before his accusers interceded for him, and declared they were satisfied, a proceeding very different from what they had exerted some days before against the servant of the *English* Agent, who had been only guilty of cudgelling a low rascal, which nevertheless cost the poor man his life.

For the rest, this nation is so very vindictive and nice, that all the *European* Ministers who are here to watch over the concerns of the powers that send them, ought to take particular care to maintain the dignity of their character, and never to suffer themselves to be insulted with impunity. Never was there any man who acquitted himself better of this duty than Mr. *Hezlkame*, with whom I had formerly travelled to *Constantinople*. He was afterward sent to *Persia* by the *India* company, and there gained the esteem of every body. And yet he was once engaged in a trouble'some affair with one of the principal Lords of the Court, whose servants had some dispute with his, and coming to blows, and the *Persian* laying hand on his sabre, this Minister snatched out a pistol and declared to him, That if he dared to draw his sword he would shoot him through the head, upon which the *Persian* commanded his people to be quiet and withdrew. And it was prudently done of him, seeing he was the weakest, for the Minister was attended by some *European* soldiers,

1704 soldier, against whom they would have been put to it to defend themselves. Beside all this, they supported the dignity of his character by a great magnificence, and by a constancy proof against all obstacles, articles absolutely necessary in so haughty and disdainful a nation

And indeed they paid such regard to him that they never failed to make room for him wherever he appeared, and even the King and the court esteemed him as much as the Europeans, and they still honour his memory



# C H A P XLVIII

*Death of the English Agent His Funeral Preparations for the marriage of the little Princess, his Majesty's daughter Mourning of the Amemians. Ancient Fortrefs. Mountain of Sagte-Rustan*

Persian  
fossil

THE Persians at this time solemnized the feast of *Baba-soeds-ja-adier*, that is, of the invincible father of the divine service, a title they confer upon one of their saints, who was put to death by *Omai*. A little after this, there was another *Korog* in the neighbourhood of the royal palace, with orders for all who lived within the limits of it to go out of their houses, and the *Caravanjera's*. The same thing happened again two days afterward, the King having a mind to recreate himself with his concubines without the walls of the palace. The music of this was heard in the evening and plaid all night, and the next day to the setting of the sun, because the festival of *Mohammed* was to be celebrated upon the *twentieth*

Death of  
the Eng-  
lish Agent

Upon the *twenty-first*, Mr *Owen*, the *English* company's Agent, died, in the fortieth year of his age. He was a man of worth and honour, and very much esteemed by every body. The next day, we paid him the last honours, and he was carried to the place where they bury all the Christians, in the manner following

Our director's deputy (the director himself was ill of the gout)

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went at break of day to the house of the deceased, with all our director's family, and fourteen horses, among which there were two which we led, covered with black cloth, and preceded by a trumpet and thirteen runners. First, before the body appeared the deceased's master of the horse, with the interpreter and some others, followed by three led horses covered with black cloth, and with plumes of white feathers upon their heads, then fourteen persons on horseback, attended by ten or twelve servants on foot, and a trumpet before the led horses, after which appeared those of our director, and then the body, covered with white silk, and over that with a black velvet pall. It was upon a bier, and carried by four persons, who were, from time to time, relieved, because of the length of the way

The deceased's deputy followed next after the body, attended by ours, and all the *Dutch* of the number of which I was, and likewise by father *Antomo Deshero*, the Resident for the Crown of *Portugal*, and the *English* Amemian merchants of *Jusja*. In this order we proceeded through the *Chaaer-baeg*, each with a turf of white silk over the shoulder, knotted

Q q

ted



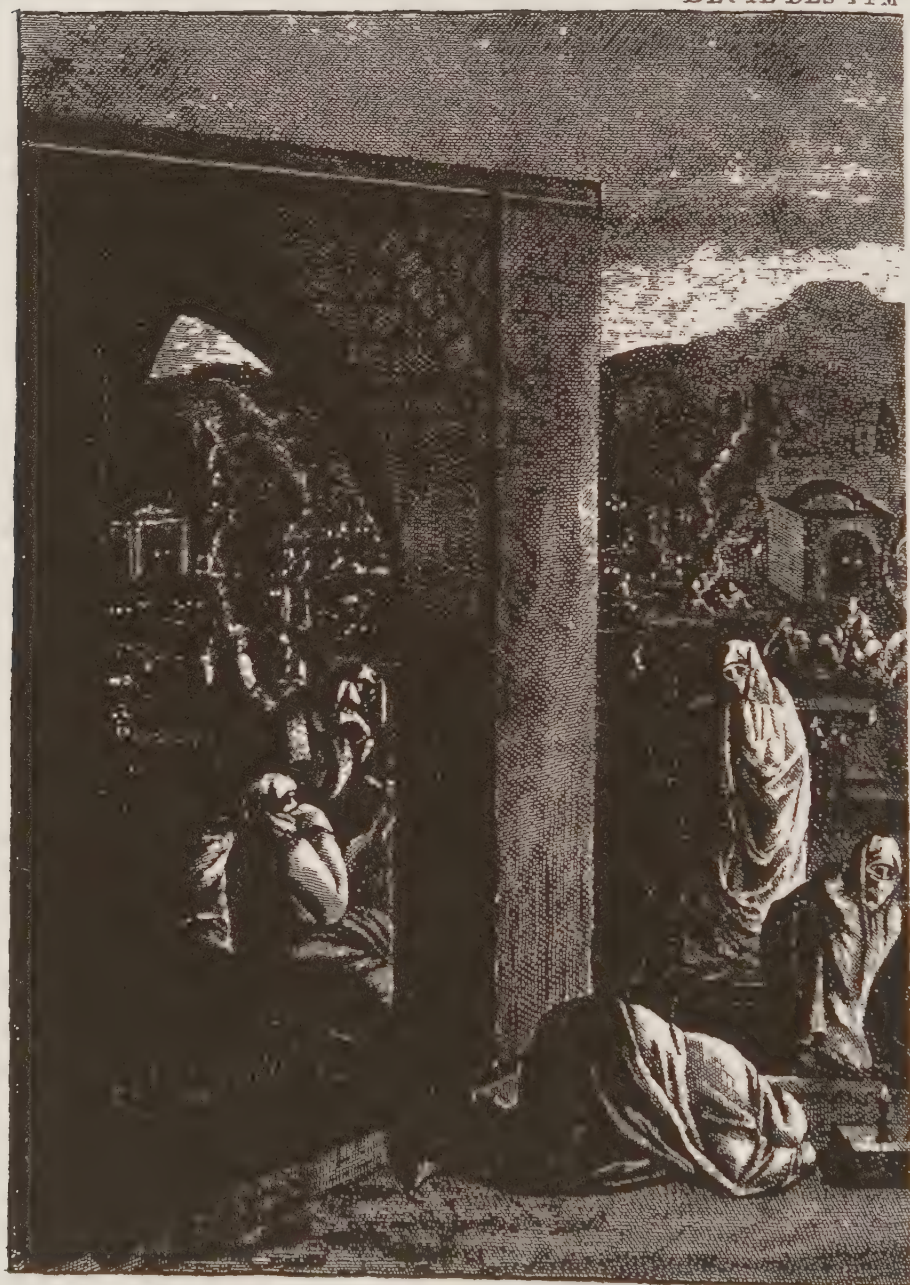
red at bottom, and hanging down to the ground, which had been given at the house of the deceased, with another scarf of white gauze about the hat, and which those who had no hats wore about their middle. The procession consisted of forty persons on horseback and thirty servants on foot. The *French* waited for us at the burial ground with some monks, and the body was committed to the earth at twelve of the clock, when the *English* company's deputy read over the funeral service, after the manner of his country, and then every one taking an handful of earth threw it into the grave, which was afterwards filled up by the diggers. This done we returned in the same order we came, and were entertained at dinner at the deceased's house, where they presented scarves like ours to those who came back with us. They sent one also to our director, and having been very well entertained every body withdrew.

Some days after this, I saw all the bazars adorned with little bands of paper of all sorts of colours, trinkets, many small figures, and other little trifles. In the evening they illuminated all the shops with little lamps, and the burghers in several places appeared under arms. This was upon account of the marriage of a young Princess, the King's daughter, who was but three years old, with the grandson of his Majesty's aunt, who was but five years old, and these rejoicings were upon the conducting this young Princess to the palace of this Lady, where she was to be brought up. This is perhaps the only example of a marriage of the kind, between such young children, among the *Persians*, though the same be common enough among the *Armenians*. This Princess was his Majesty's aunt, and sister to the King his father, called *Zanabizum*, and had been married to the son of *Soltan Galliesha*, a descendant of *Abbas* the second.

Upon the twentieth of August, I went to *Julfa* where I staid till

the twenty-first, a day upon which the *Armenians* celebrate the feast of *Sourpogants*, or of the cross, in commemoration of the cross of Christ, discovered upon mount *Cakary* by saint *Helen*, the mother of *Constantin* the Emperor.

In order to this, their wives go two or three hours before day to the burying ground, where they interr the Christians, and thither they carry wood, coal, tapers, and incense. When they are got to this place they kindle fires by the tombs of their relations or friends, and upon those tombs they place burning tapers, and continually throw incense into the fire, making great lamentations, and addressing themselves to the dead that rest there, with more or less vehemence, according as they are more or less afflicted with sorrow. They even throw themselves upon these tombs, which they embrace, and bathe them with their tears, and persons of the better sort light up even five or six large tapers, and cry and bellow enough to frighten one. As I was desirous to be present at this solemnity, I went to the burying-ground two hours before it was day, with the son of our interpreter, with whom I lodged. I was surprised at the sight of these tombs, and of many objects that offered themselves to my sight, and when I was at some distance, the whole appeared to me like the ruins of a town that had been burnt, and where those who had escaped the flames, were come in the dark night with lights to look for their friends and relations, and the fragments of their wealth, at the same time weeping and bewailing their hard fate. Tho' the husbands stay at home while their wives are performing this service abroad, there are some men however to be seen, and priests who pray for those who pay them for it: some give them five pence, others ten, and the better sort twenty, and being dressed in black they make an odd kind of a figure among such numbers of women in white. The number of women who thus resort









1704, to these tombs commonly amounts to three thousand, and the number of little fires they light up, and the incense they continually feed them with, raises a smoke which spreads quite to *Ispahan*. Tho' this solemnity was in the night, I nevertheless traced out a representation of it in the best manner I could, taking my stand by the tomb of our director's wife, with my face turned to the city, you have it in number 102. It lasted till about two in the morning. As I returned, I found the ways crowded with people, and met with several women who were going back again to the tombs. When the sun was up, the common people resorted to the same place, but it was only to smoke and divert themselves.

Upon the *last day of the month* I went in the evening to our director's, in order to go that night with his deputy to the mountain of *Koejoffa*, where there are the ruins of an ancient fortress. We set out at four in the morning, and at seven reached a part of this same mountain, where we were obliged to alight, because our horses could carry us no farther. My companion, who was no very good walker, left me there, and went to wait for me at the Christian burying ground. At eight of the clock I went up the mountain, attended by a huntsman and a servant, provided with fire arms, and at ten we came to an old gateway, by the side of which were the ruins of a wall, which formerly extended to the northward quite to the foot of the mountain in the place where it is steepest, this gate was much more worn away on the left hand than the right, you have it represented in number 103. A quarter of a league from hence we met with the remains of another building, destroyed to the very foundations, tho' they pretend it to have been a stable. From thence are discovered several fragments of an old wall, which extended far to the southward upon the top of the hill, from east to west, and to

the northward toward the city, 1704 which is not far off. It might even have passed for a fortress without the assistance of art, being very steep from top to bottom, and indeed it never had any wall on that side. About eleven of the clock we with great difficulty got to the top of the mountain, where you have the ruins of a building, which has been twenty eight paces in length, tho' but little or nothing of it be now left. The wall of it was full four foot thick, and is still pretty lofty in some places, where within-side are the remains of arcades. The top of this mountain also is but twenty eight paces broad from north to south, and sixty four in length from east to west, and goes sloping away to the eastward. For the rest, it extends in length to the southward, from whence you may still see the ancient walls of the fortress which was there formerly, as they appear to the northward, in number 104. I took a draught of all this with all the care I could, because they will have it that *Darius* was in this fortress when *Alexander* attacked his army the second time in the plain. I went down thither about noon, and there to the southward drew the outward ruins that remain of this building, where are still to be seen two half rounds in the form of towers. Upon the rock also you see the place where this fortress was begun, as may visibly be seen in number 105. The huntsman, who was my guide, would have gone down on the north side, because it was the shortest way, and did all he could to persuade me to follow him, but the rock seemed to me to be so much upon the precipice, that I had not the courage to venture my self, for fear of breaking my bones. However I could not prevent the other servant from following him, which he had soon cause to repent him of, for I had scarce lost sight of them, when I heard the last call out to me to take care how I came down after them. He had stopped, not being able to follow

1704 follow his command, and could  
 now neither get up nor down. I  
 encouraged him to endeavour to get  
 up again by laying fast hold on the  
 rock, for he had now no other  
 chance, and he had the good luck  
 to succeed, while the other went  
 down like a cat. For my part I  
 was obliged to take a round-about  
 sweep of two leagues to the east-  
 ward, between the mountains, so  
 that it was past three of the clock  
 when I reached the Christian bury-  
 ing-ground, where my friend waited  
 for us with our horses. After I had  
 rested and refreshed my self a little,  
 we returned back to the city, with  
 design, the next day, to visit the rest  
 of the antiquities near us, being  
 determined to go from hence to-  
 ward the latter end of this month.

We went early in the morning to  
 the mountain of *Tag'e-Ruslan*, a

league and a half from the city, and 1704  
 upon the top of it we met with  
 the ruins of a certain building,  
 founded by a warrior of whom they  
 relate wonders. Beneath this moun-  
 tain there is a grot, in which there  
 are two or three springs, whose  
 water continually drops from the top  
 of the rock. Every year, in the be-  
 ginning of the month of *April*, a  
 great number of the *Indians*, called  
*Banians*, repair hither to celebrate  
 a festival, in honour of a certain  
 hermit, who for a long time took  
 up his abode here, and indeed here  
 is commonly one of their dervises or  
 saints. This grot is full of slips of  
 stuffs of all colours, brought hither  
 by persons afflicted by illness, who  
 come hither for relief, after the  
 manner of the orientals, as we have  
 already observed. This grot is re-  
 presented in number 106.







GROT DE LA MONTAGNE TACTE RUSTAN



1704

Half a league from hence, on the side toward the city, is a mountain which affords the very hard blue stones, with which they build their tombs. We saw several of them thrown from the top of this mountain into the plain without breaking, but the stones of larger size they roll down the sides which are not so steep.

From hence you have a fine prospect to the westward, between the mountains and the plain, where you have a sight of beautiful villages and a great number of gardens. I have here exhibited the representation of it, with the mountain, upon the top of which is the house of *Rustan*. Having thus satisfied my curiosity I returned back to the city.

1704.

TAGHE-RUSTAN



## C H A P. XLIX.

*Famous Plantations, or fine walks belonging to the King. The India Company's House. A fine Caravansera. Indians or Banians The Author prepares for his Departure to Persopolis.*

*Famous  
plantation*

SOME days after, I went with the same friend to see a fine plantation of the present King's  
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ordering, three leagues to the westward of *Ispahan*. We went by the gardens of the suburbs, and left

R r r

*Julfa*



1704 *Julfa* on the left hand Having crossed the plain, we, at five of the clock, arrived at the entrance into these fine walks. The trees had hardly budded at this entrance, because they had not been able to conduct water enough to them; but we found them farther advanced as we went on, and at a small league from the entrance, we came to a very low mosch on the right-hand side of the way, and a

bath near it They are to have four gates to this fine plantation, which divides itself in the middle into four walks, and forms a round open on all sides, with a most charming perspective The mountains are two leagues to the southward of it, and a league to the northward, where they have already begun the wall which is to inclose this pleasant place. It was about seven of the clock when we got to the o-



NAED-STAP-ABAAT





1704. ther end of it; for this plantation is two leagues in length, and proportionable in breadth, and the walks of it are bordered with sēna's, between which they have planted willows and other trees, which are to be plucked up as the sēna's spread. On all sides you have also rose bushes, which produce a most charming effect in the season. All the lands, at the distance of half a league round, belong to his Majesty, and the rest to the public, at least what is there planted and sown, for the King is proprietor, and they pay him so much a year. The old walk, planted in the reign of King *Abbas*, is at the end of this new plantation, and you enter it by a large gate, where this walk has but half the breadth it is of at the other end, and it extends a good half league in length. It is also planted with sēna's, at the distance of eight paces from each other, whose branches meet at top, and whose roots are watered by a small gutter or canal. Upon the sides of this walk are fine large gardens walled in, and at the end a royal house, which makes no great figure. About eight of the clock we went into the garden of a public house, where we feasted ourselves, and there my friend heard that Mr *Oets*, who was to succeed him in quality of our director's deputy, was arrived from the *Indies* at *Ispahan*. From hence we went to the King's house, which is not worth seeing, and from thence to the old plantation, called *Cbtaer-baeg Naed-shaf-Abaet*, and having passed thro' the village of that name, we met with another walk, almost all planted with willows, and which is nearly a league and an half in length, and extends to the westward. There is another again on the left-hand, whence you see the mountains about a league off, to the right and left, and on the west a plain which reaches beyond the sight. The plate above represents this old plantation. About three leagues from hence there is a hill which the King has surrounded with a

Second  
plantation

wall that incloses a great number of deer, wild asses, rams, and other creatures peculiar to the mountains in these parts. The gardens here are full of fruit trees, and vines whose grapes, as well black as white, are sent to *Ispahan* to be pressed into wine, which they were very busy about when I was there. To the right and left of the old plantation, are five great gardens, which annually bring in to the King the sum of twenty-five *Tomans*, and two smaller, in proportion. From hence, at one in the afternoon, we went toward the mountains to the southward in order to see some villages, but we were obliged to go two leagues about, to pass over the bridge of *Poelie-vergan*, where the country was covered with rice, ready to be cut, and here we saw great plains full of water-melons. The King has here another house, in the village of *Koetsbel*, upon the river of *Ispahan*, which in this place is very narrow. There is nothing remarkable in this house tho' the King is often there. We also saw a lake full of all sorts of ducks and other game, of most exquisite beauty; near the village of *Kariskan*. None are permitted either to shoot, or frighten them away. From thence we returned to the city, where we arrived about eight at night.

Let us say a word of our *India* The company's house company's house, the residence of our director, and the other officers belonging to the company. It is surrounded with a high wall of earth, the gate of which is large and lofty, and from thence you proceed between two walls, to the stables, but the horses are often tied to racks without. You leave the stables and garden on the left hand, to go to the house itself, in the midst of the court of which is a canal which runs on the side of the place, where they receive strangers, behind which is a fine apartment, spread with carpets and full of cushions to sit and rest upon, after the manner of the country. On one side are the apartments



1704 ments and office of the director's deputy and other of the company's servants. From thence you go to the part belonging to the director himself, passing through a small passage to it, and it consists of three or four apartments, without reckoning the hall, where they dine, which looks upon this part, this house is represented in number 107. It has a very agreeable garden, in the midst of which is a *Talael* of wood, and a fine fountain with jets of water which, from thence, flows into a canal, and serves to water the garden, by the means of a machine, which conveys it to every part. Here also are great numbers of fens and fruit trees, flowers and plants, as appears by number 108. And I often amused myself in this place with catching of butterflies, flies, and other insects, I had a mind to preserve. The bees here are of an extraordinary size, and sting very violently.

In the canal of this garden I took notice of small fish, whose hinder part resembles that of a frog. There are of the same in *Turkey*, in a lake about a league from *Smyrna*, which lake is half a league in breadth, and two leagues in circumference: it is upon an eminence, and its water is saltpetrous and foul. It is nevertheless full of fish, and especially of this sort, which they sometimes catch with a line, but very seldom. I did my utmost to take some of them, but to no purpose. They are said to be larger than those I saw in *Persia*.

It now remains that I speak of the *Caravanferas* or public-houses at *Ispahan*, and I shall begin with the description and representation of that of *Jedde*, which belongs to the Queen-mother of the King, near the *Meydoon* or great square, where I lodged all the time I was at *Ispahan*. The gate which opens into this square, is a large vaulted portal, under which are small shops kept by *Armenians*, and other strangers who sell cloth by retail. There is one of the same structure on the other side where

they sell glasses. In the middle of 1704 the court of this building is a wooden barrack full of such sort of shops, and a little beyond it troughs for horses to drink at. This *caravanfera* is surrounded with warehouses full of goods, which belong to the *Armenians* and other merchants, who come hither every day from *Julfa* to negotiate their trade. Above these warehouses there is a large gallery full of chambers, with a great stair case to go up to them.

Among the foreign merchants who take up their abode here, there is a good number of *Indians* of several sorts, whom they there call *Banians*. The chief of them are possessed of great wealth, and yet work like slaves to heap up immense and useless riches, without any regard to honour or decency, inasmuch that the most wealthy of them shall not think much to run up and down tho' it were but to earn a poor penny. There are some of them, and the most considerable too, who are brokers, and in that quality serve the *English* and *Dutch East-India* companies, whose favour and good graces they by all means endeavour to obtain, that they may enjoy their protection and get by them. Upon the whole, they are very much trusted, and it is no uncommon thing for them to have the cash of these two companies in their hands. Nor is there a less confidence reposed in the *Armenians*, who have also always a kind of bank in their possession, because money is there sure, and you may draw it out as you please, and in what specie you think proper. The whole trade of *Gamron* in like manner passes through their hands by bills of exchange. When I was at *Samashki*, the *Banians* there asked me, by the means of some *Armenians*, if I had no letters for our director at *Ispahan*, and if I did not want money, offering, in that case, to lend me what I would. I was surprized at this great civility to a stranger whom they knew nothing of, and who was not even recommended





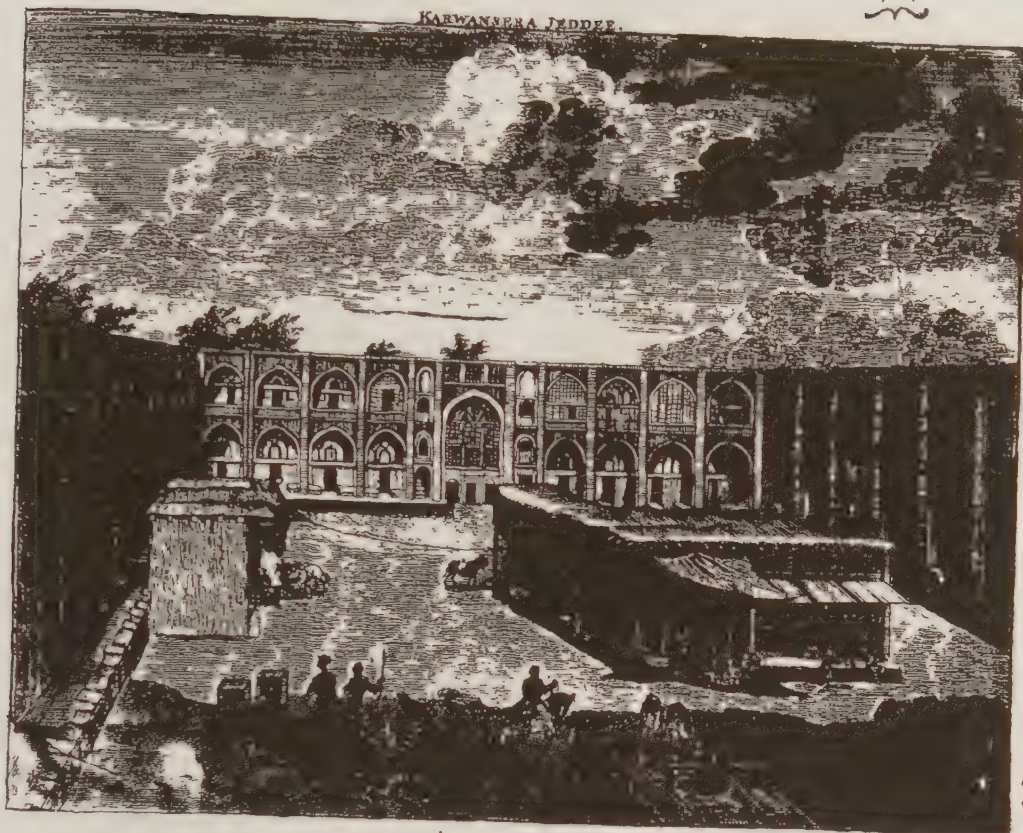






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mended to them, but they told me this was done with a view to oblige the officers of the *India* company, and to insinuate themselves into their good graces

As several authors have before me treated of the belief of this people, and of the worship they pay to idols, I shall only add, that they abstain from taking away the life of any thing whatsoever, not excepting lice and fleas, and that they think they do a meritorious action when they prevent their being destroyed. I have even observed that they went away from me with an air of chagrin, when they saw me busy in catching of certain insects in a garden, well knowing what I intended to do with them.

Nor do the *Turks*, the *Persians*, or even the *Armenians* care to kill

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a louse or a flea, they only throw them upon the ground, as I have frequently observed. There are also several *Armenians* who abstain from the flesh of certain animals, and particularly will not taste of an hare, because they reckon it unclean, but they are not all so superstitious.

As the dress of the *Bamians* has some thing remarkable in it, I have drawn <sup>Dress of the Ba-</sup> the habit of the chief of our *Indian* <sup>mans</sup> brokers, who was so obliging as to dress himself after the manner of his country for that purpose, you see him represented in number 109. They have no regard to the colour of their dress, but their turban is commonly white, to which they fasten little red bands or fillets, which fall upon the forehead and come down to the nose, they are commonly

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1704 commonly of sandal wood, and serve them as an ornament of a kind with the patches worn by our Ladies. Most of them are of a fallow complexion, their stature is fine. At their leisure hours they divert themselves and entertain each other with fruits, sweet-meats, and other dainties, and upon these occasions, they often invite the Christians of their acquaintance to be of the company, and send also for dancing girls and jugglers to amuse their guests.

Upon the *eighteenth* of this month, there came some couriers from *Garron*, who informed us there were as yet no ships arrived from *Batavia*. This advice prevented our director from setting out for that place as he had designed, but five or six days afterward he sent his deputy, Mr *Bakker*, thither. I began also to prepare for my departure, and having received and paid some visits among the *English*, I went to take leave of all my friends in the city and at *Julfa*, not forgetting Mr *Sabid*, our interpreter, to whom I was indebted for a thousand obligations. He had done me considerable services, and had permitted me to draw all the curiosities in his fine gardens, by furnishing me with all the lights necessary to attain that end. And as he was a perfect master of the *Persian* tongue, he took the trouble of instructing me in all the nicety of its orthography, with regard to which most of our travellers are guilty of very extraordinary mistakes. Hence it is that I write the word King in *Persian*, *Sjae*, and not *Schach*, *Sciab*, or *Siab*; *Zje-raes*, instead *Schieras*, *Mej-doen* instead of *Meidan*, which is a *Turkish* word, *Mu-zjit*, or *Ma-zjit* in speaking of their moschs, and so with regard to other words, wherein, as to orthography, I differ from other travellers, in which I have followed the instructions of Mr *Sabid*, and in which he was perfectly well skilled, tho' an *Armenian* by Nation. He also spoke *French* and *Dutch* perfectly well,

for his father had lived a long time in *France*, and he himself had been brought up in the service of our company. He had a perfect knowledge of the customs and manners of the country, and as he was pretty well advanced in years, he was also well versed in the affairs and intrigues of the court. These fine accomplishments had gained him the friendship and esteem of every body, nor did he fail to bestow a good education on his son, who, as well as himself, was interpreter to our company, and in like manner understood *French* and *Dutch*, tho' he was but twenty three years of age.

As I had formed a resolution to set out with Mr *Bakker*, of *Flushing*, the first factor of *Garron*, in order to go to *Persepolis*, where I designed to make some stay, to examine with care into those famous antiquities, and to take a draught of them, I went upon the *twenty-fourth*, to Mr *Kaftelein*, our director, who was so good as to lend me an horse for my journey, and a courier to attend me. He was also so kind as to furnish me with all the provisions I might stand in need of, and loaded me with favours, as he had during all the time I was at *Ispahan*, where he had always honoured me with a seat at his table from my first arrival. He even had often pressed me to come and lodge with him, but I always excused myself, that I might be the more at liberty, and do several things I employed myself in morning and night. Beside this, he had always been so obliging as to provide me with an horse and an interpreter to attend me wheresoever I went. Nor am I less indebted to him for a great insight into the *Persian* affairs, for he had lived in *Persia* one and twenty years, during which he had made himself a perfect master of the affairs and language of the country, and intrigues of the court, nor shall I, as long as I live, fail to make the most profound acknowledgments for his many favours.

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*The End of the First Volume.*





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